

# FIVE SERMONS:

The three former, on *Luke*  
*Chap. 1. Verse 76.*

*Called,*  
The Marigold and the Sunne.

The two latter, on *Luke*  
*Chap. 7. Verse 37. 38.*

*Called,*  
The Sinners Looking-glasse.

Preached by THOMAS BASTARD,  
Master of Art in Oxford.

LUKE Chap. 1. Verse 76.  
*And thou Childe shalt be called the Prophet of the  
Highest, for thou shalt go before the face of the  
Lord, to prepare his wayes.*

L O N D O N:  
Printed by T. S. for Mathew Lownes, dwelling  
in Paules Church-yard at the signe of  
the Bishops head. 1615.

the end

1  
2  
3  
4



TO THE RIGHT  
HONORABLE MY  
*singular good Lady and Mistresse,*  
the Lady KATHARINE, Countesse  
of SUFFOLKE.

Madam :

**I**F, as I stand obliged to your Honour, and as my will is prest to doe you seruice; so I could with any able act of Thankefulnes expresse my duty: the world should know, that neuer lined man more feeling or mindfull of benefits receiued. But I trust you will not deeme my study the lesse, because my power, as yet, serueth mee not to furnish me with meanes to match my desire: I hope rather you will acc. pt my strining by this testimony, in which I offer to your Name these fruits of my Labour, as an assurance of my inward affection. I haue cut my worke into two parcells, diuiding it betwene my right Honourable Lord, and your Honour, that as at one instant, from your mutuall fauours, I receiued the sweetest and richest portion

## The Epistle Dedicatorie.

*of my life, so you might both receive together the returne of my duty, and my workes may the better dare venture abroad, under the conering of your ioynt-fauors & protections. I offer these (Madam) not only in mine owne particular, in which I stand bound your most devoted servant: I offer them to that vertuous minde of yours, in which you fauour all learning: to your Zeale to Religion, knowne by demonstration of many godly actions: to that Honourable disposition, in which you stand inclinable to nourish and further the good indeanors, and godly desires of all men. And in these I offer the protestation of my seruice to continue with my life: and with these my most hearty prayers to Almighty God, to encrease in you the gifts of his grace and goodnes, to fulnesse of Honor in this life, and euerlasting blisse and glory in the world to come.*

Your Honours in all duty and

faithfull seruice,

THO. BASTARD.



# THE MARIGOLD

and the S V N N E.

*The first Sermon.*

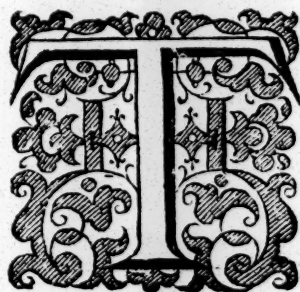
L V K E Chap. I. Vers. 76.

*And thou Childe shalt be called the Prophet of the Highest, for thou shalt goe before the face of the Lord, to prepare his wayes.*

Verse 77. *To giue knowledge of Saluation vnto his people, for the remission of their sinnes.*

Verse 78. *Thorow the tender mercy of our God, whereby the day spring from an high hath visited vs.*

Verse 79. *To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace.*



He *Marigold* is called *ἡλιοτρόπιον*, for turning with the Sunne; for euen this materiall Sunne doth make, as it were, choice of some flowers, to which he giues more speciall vertue, and approprieth to himselfe. If you will see how this same thing is spiritu-

(P.B. 45.

ally



ly true. Behold the *Marigold* and the *Sunne*. *Heliotropium*, the Marigold, *Iohn Baptist*; the prime *Solem*, *Christ*: And for the Marigold; First the Matter: *Thou Childe*; Secondly, the Forme: *Shalt be called the Prophet of the Highest*. Thirdly, his Conuersion to the Sunne: *Thou shalt goe before the face of the Lord to prepare his wayes*. Fourthly, the end of his conuersion: *To giue knowledge of saluation to his people*. Thus of the Marigold. For the Sunne: First his place of rising, to speake by imitation of the materiall Sunne; the *bowels of mercie of our God*. Secondly, the manner: *as the day spring from an high*: Thirdly, to whom he riseth: *To vs: hath visited vs*: Fourthly, the end: First for our vnderstanding: *To giue light to them that sit in darkenes, and in the shadow of death*: Secondly, for our will: *To guide our fete into the way of peace*.

We haue first the tender hearbe or blade, *Thou Child*: Whence we learne that God begins betimes, and continueth his worke of Sanctification from our Infancie, vntill he hath disclosed his power and vertue in our full growth. For he that wrought wonderously in *Iohn Baptist*, when hee was a man, wrought secretly in him yet being a childe: that we may learne to ascribe our beginning, and middle, and end, and all to God. For euen this materiall Sunne, which ripeneth the fruit, doth it leaue it forsaken, and destitute of vertue in the seede? Therefore as from littlenesse and contemptiblenes, the fruits of the earth do grow to perfection: So do Gods Elect rise from their littlenesse, to further height and perfection, as is heere said, *The Childe grew and waxed strong in spirit*.

The Prophet was well acquainted with this originall and primary working; <sup>a</sup> *Thou art he that tookest me from my mothers wombe*: And againe, <sup>b</sup> *Thine eyes did see mine vnperfectnesse*. But this is common to all

I grant

<sup>a</sup> *Perse 80.*

<sup>b</sup> *Ps 22. 10.*

<sup>c</sup> *Isa. 49. 16.*



I grant, and so is that confessed, which is not common, but of speciall grace, <sup>a</sup> as sanctifying in the wombe, of <sup>b</sup> chusing in the wombe, which same in this Childe is testified: <sup>c</sup> *Hee shall be filled with the Holy Ghost from his mothers wombe.* So heere is not a matter onely, but a matter elected, disposed, prepared for an high and excellent purpose: wherefore worthily by wordes of distinction, hee is called, *Thou Childe.* To which, we haue not onely priuiledges of wordes, but of deedes, euen in this infancy, in this tendernesse; that by the springing of the blade, wee may iudge what will be the haruest, which are; his strange <sup>d</sup> birth, his strange <sup>e</sup> motion, the strange effects of dumbnesse in his Father before hee was borne, <sup>f</sup> of opening his mouth after his birth; the <sup>g</sup> common feare of the people, <sup>h</sup> the common wonder, <sup>i</sup> the common reioycing. And thus we haue the Milky seed or tender hearbe, marked out to vs, as first enclosed and made seuerall for God. God almighty so working, that his father which was stricken dumbe, for not beleeuing what the Angell fore-told of the excellence and prerogatiue of this Child before he was borne; should at his birth, not onely receiue the vse of speech which hee had lost before, to testifie it: but the spirit of Prophecie, which neuer before he had not, to confirme it.

Wee are now to obserue the Forme; *Shalt be called the Prophet of the Highest.* This giues the Forme to be a Prophet of God: for all Prophets are such spirituall Marigolds. They turne to CHRIST (as the Apostle) <sup>k</sup> *to him all the Prophets giue witnesse.* If then *Iohn Baptist* were but the least Prophet, he must needs haue that property which the least had, to turne to Christ: in being the greatest, we must looke for a more admirable conuersion. *Zacharias* by his conuersion proueth him to be a Prophet: *For thou shalt goe before the face of*

<sup>a</sup> *Ierem. 1. 5.*

<sup>b</sup> *Rom. 9. 11.*

<sup>c</sup> *Luke 1. 15.*

<sup>d</sup> *Verse 20.*

<sup>e</sup> *Verse 41.*

<sup>f</sup> *Verse 58.*

<sup>g</sup> *Verse 65.*

<sup>h</sup> *Verse 66.*

<sup>i</sup> *Verse 68.*

<sup>k</sup> *Acts 10. 43.*

the Lord : Of which in his place . Neyther doth this hinder any thing , for that it is said in the future-tense *καλέσῃ* , *Thou shalt be called* : for to vs and to our vnderstanding , that which is to come , is present to God , to whom all things are present . Therefore *hee calleth things which are not* , <sup>a</sup> *as if they were* . And doubtlesse Gods future-tense is surer than our present-tense . Look into the sequele ; is it not true ? Here he is called a Prophet . Christ sheweth , <sup>b</sup> *yea , and more than a Prophet* . Heere he shall be great , <sup>c</sup> *there greatest of all men* . Here in the spirit of *Elias* , there aboute *Elias* , <sup>d</sup> *I send mine Angell* . Heere goe before him , there point at him ; <sup>e</sup> *Behold the Lambe of God* . Therefore Gods promises are fulfilled with large vse and encrease : and Time which taketh from vs , addeth to his grace , and goodnesse , and power . Thus wee see nothing is wanting to the perfect Forme , which is yet vnformed , because God Almighty is the vndertaker , of not this onely , but of all things else fore-tolde by his Prophets . Let vs see what manner of Prophet this Childe shall be .

All prophecie is of three kinds : for eyther the prophecie is of things past , as wee see in *Moses* , speaking of the Creation of the world , of the Patriarches , of Times , of the generations of men ; which had bin vtterly vnknewne , if Gods spirit had not reuealed them to his seruant : or of things to come , as *Esay* , <sup>f</sup> *a Virgin shall bring forth* : so *Daniel* , & the rest of the Prophets : or of things present , as *Iohn Baptist* here by preaching Christ , *behold the Lamb of God* . But ye wil say *πρόφασις* is to speake before : but *προφήτεμα* , signifieth also to tell a thing plainly , to demonstrate , sas in this place . *Moses* was a Prophet , which declared and published things past : And *Iohn Baptist* , which preached Christ present . Now whereas prophecies are reuealed seauen wayes , or are of seauen kindes . <sup>h</sup> The first kinde of them

a Rom 4.17.

b Matt 11.9.

c 1 Pet 11.

d 1 Pet 10.

e 1 Iohn 1.29.

f Esay 7.24.

g 1 Cor 14.29

h Acts 10.10.

them which are in an extasie or traunce, as *Peter*: the second, when the Reuelation is shewed to vs in a vision, <sup>a</sup>*I saw the Lord sitting vpon an high throne*: the third, in a dreame <sup>b</sup> as *Iacobs Ladder*: <sup>c</sup> the fourth, by a sensible thing: <sup>d</sup> as *Moses cloud, The Lord spake in a Cloud*: The fift, by an externall voyce, <sup>e</sup> as to *Abraham*, lay not thine hand vpon the *Childe*, as <sup>f</sup> *Samuell*, *Speake Lord*: The sixt, by a Parable, as *Belach* vttered his parable, <sup>g</sup> *There shall come a Starre out of Iacob*: and the sequenth, with the filling full of the Holy Ghost; as *Acts* 2. This *Childe* in a most excellent manner, as no Prophet before him, was, full of the holy Ghost, <sup>h</sup> euen from his mothers wombe: Which abundance of spirituall grace was neuer giuen to any borne before *Iohn Baptist*. Therefore hee was the greatest of all that went before him. But after, all the Apostles were filled for he that is least in the preaching of the Gospell of Christ, is greater than hee. And hence I take it all which preach Christ, are <sup>i</sup> called Prophets. Not as fore-telling things to come, as the other, <sup>k</sup> but present, as *Iohn Baptist*, in a more excellent sort than they which were first. For what neede is there now of fore-telling things to come, sithence in Christ Iesus all things are fulfilled? Rather as *Moses* prophesied the Creation, which was past, so we preach the redemption of the world, which is past and finished: yet so, that like to *Iohn Baptist* wee shew you the Lambe of God, and the same Christ Iesus, which is present to his Church for euermore.

We see then the forme of which I spake, in *Iohn Baptist*, called a Prophet: but the place requireth that I shew you in him a spirituall verdure and colour, faire & bright, aboue all the colours of the Prophets which our Lord Christ wore in his girlond.

This first beauty shineth in the purenesse of his life, in which hee shines beyond all that were before him:

a *Esay* 6.1.  
b *Genes.* 28. 12.  
c *Exod.* 29. 10.  
d *Genes.* 22. 12.  
e *I Sam.* 3. 4.  
f *Numb.* 23. 17.

g *Acts* 2. 5-

h *Luke* 1. 15.

i *Matt.* 11. 12.  
k *I Corin.* 14.



<sup>a</sup> Mar. 6. 20.

<sup>b</sup> Matth. 11. 11

<sup>c</sup> Matth. 21. 26.

<sup>d</sup> Luke 3. 10.

<sup>e</sup> Mar. 6. 20.

<sup>f</sup> Matth. 21. 25

For neyther *Moses*, neyther the Prophet *David*, neyther *Helias*, nor any of the Prophets, obtayned to be so esteemed, so heauenly, so Angel-like, so incomparable as *John Baptist*; to whose testimony none in the world durst to object; which was reuerenced of all men, euen <sup>a</sup> of *Herod*, who slew him. From his youth hee went into the wildernesse, and liued there in abstinence, and hardnes, beyond the nature of a man : insomuch that Saint *Chrysostome* saith, *Hee that will be more than John Baptist, must be as God*. But what doe I speake of his diet, his apparell, his vertue, the excellence of his spirit, sithence the Sonne of God himselfe extolleth him, as, <sup>b</sup> for his beauty and lustre, shining aboue all; and therefore hee hath testimony aboue all : For all men held him for a Prophet. This is an euident brightnes, for not onely Christ, and Prophets, and all good men, but <sup>d</sup> Publicanes, Sinners, Souldiers, cruell <sup>e</sup> *Herod*, Scribes, Sadduces, Pharises, beheld him shining with excellence, and stood admiring, gazing on his vertues. Wherefore Christ had no lither argument to conuince his aduersaries, than the doctrine of *John*, which none durst gaine-say.

A second excellence he had aboue all the rest of the Prophets, because that of Christ, which they spake darkely and in figures, he opened, pointing at Christ, and making his way plaine: so thus comparing, the rest of those spirituall and propheticall flowers, were of a darker colour. Therefore still before this time, we must consider Christ, as he is our king, couered with a vaile: as hee is our Sunne, hid in a Cloud; *John Baptist* pointing with his finger, *Behold*: takes away the vaile, and sheweth vs the King in his glory. By his preaching, dispelleth the Cloud, and sheweth vs the Sunne in his brightnesse.

But you will say, what, could not CHRIST declare



clare himselfe? I answered briefly. First, wee had neede to be prepared to receiue him. This thing *Iohn* did, *prepare the way*. Secondly, albeit hee was God, yet such was his Humilitie and obscurenesse in the flesh, that it was necessary that he should be preached. Thirdly, it was not meete hee should giue testimony of himselfe, as he saith himselfe, *Iohn* chap. 5. verse 31. therefore the <sup>a</sup> Father beareth witnesse from heauen; *This is my beloued Sonne*: <sup>b</sup> the Holy Ghost from heauen *in the likenesse of a Dove*: and *Iohn Baptist* here on earth.

<sup>a</sup> *Mat. 3. 16. 17*

<sup>b</sup> *Iohn 1. 15.*

<sup>c</sup> *Malac. 3. 1.*

His third excellence commeth from his office and place: for his office called *Angell*; a title neuer given to any before him. When an Angell is sent, looke for some rare thing, a worke of wonder, <sup>d</sup> *I send mine Angell* saith God: And what followeth? *The Saviour of the world, the Sonne of God is come in our flesh*. Angels, when they appeare, are terrible to the beholders, and bright, so was *Iohn Baptist* terrible fearefull, as appeareth by shaking the very hearts in mens breasts: So was hee also bright and shining in his life and conuersation. Angels are sent immediately from God, and hauing done their message, returne to God immediately: So *Iohn Baptist*, there was a man sent from <sup>e</sup> God whose name was *Iohn*, and more, in that place sent <sup>g</sup> to God, and <sup>h</sup> returned to God by suffering death for the testimony of the truth.

<sup>d</sup> *Exod. 3.*

<sup>e</sup> *Luke 2. 4.*

*Iudg. 6.*

<sup>f</sup> *Iohn 1. 6.*

<sup>g</sup> *Verse 33.*

<sup>h</sup> *Matth. 14.*

You see how conspicuous hee is for his Office, so is hee for his Place, which is in order next and immediate before the Sonne of God. When the Prince commeth, you see a long trayne before him; but of all his trayne, they which come last, and next before him, are the most honourable persons: So did the Sonne of God send before him his Seruants the Prophets, in a long traine, from the beginning of the

the world : all that euer prophesied were of this company, which went before Iesus Christ : But *Iohn Baptist* hath the most honourable place of them all, and goeth immediately before the King of Glory : after him looke, and Iesus our Lord commeth, of whom he saith, <sup>a</sup> *He that commeth after me is greater than I.*

<sup>a</sup> *Iohn* 1. 27.

The last preheminance, in which he farther out-shineth all the Prophets, is this, that he did determine the Law and the Prophets. *The* <sup>b</sup> *Law and the Prophets continue untill Iohn*, that is, to the time of his preaching, when all was fulfilled in Christ : Wee see when many trauell from farre to a great city, the nearer they come to the place, the more their wayes fall in and meete, till at last, all the wayes meet in one way : so did all the voyces and testimonies of the Prophets, which gaue witness of Christ as farre off, meete in the testimony of *Iohn Baptist*, and hee carried them all to Christ, as a great riuer receiue the little riuers, and emptieth them all together into the Sea.

<sup>b</sup> *Luke* 16. 16.

So then *Iohn Baptist* endeth with the Prophets, and beginneth with Christ, To shew their determining in *Iohn*, looke *Matth.* 11. *The* <sup>c</sup> *Law and the Prophets prophecied vnto Iohn*. To shew the beginning of the Gospell, *Mar.* 1. the beginning of the Gospell of Iesus Christ, was, <sup>d</sup> *Behold I send my Messenger* : The Law was giuen in <sup>e</sup> the Wildernesse; <sup>f</sup> there *Iohn* begins to preach : the Gospell <sup>g</sup> is published in Villages and Townes, as Christ saith, *Preach in the Cities and Townes*. Heere *Iohn Baptist* ends his preaching : after he had preached in the wildernesse, and the coasts of Iordan, he comes into the Citie, hee preacheth vnto *Herod*, and is shut vp. So I cannot fitter resemble him to any, than to the Angell, <sup>h</sup> *which had one foote in the Sea, and another in the Land*. The Law I may well resemble to the Sea, which is rough and moueable : The Gospell to the

<sup>c</sup> *Matt.* 11. 13.

<sup>d</sup> *Matth.* 1. 2.

<sup>e</sup> *Exod.* 20.

<sup>f</sup> *Luke* 3. 3.

<sup>g</sup> *Matt.* 10. 11.

*Luke* 8. 1.

<sup>h</sup> *Apoc.* 10.

*Land,*

in the dry Land. The Law I may well resemble to the Sea, which is rough and moueable: the Gospell to the Land, which is firme, and standeth still. <sup>a</sup> *One generation is past, and another succeedeth, but the earth standeth fast for ever.* So hee may by defining and ending the Law of moueable ceremonies, seeme to treade vpon the Sea, and by preaching of the Gospell fixe his other foot vpon the land of eternall life. Worthily then he is here called *the Prophet of the most Highest*, for his excellence aboue all Prophets, whose forme and face, whose bright and Angelicall colour I haue thus shewed.

<sup>a</sup> Eccle. 1. 4.

My third part followeth, where I must shew you how this *Marigold* turneth to the *Sunne*. And first auerting himselfe from Sacrifices of Bulls and Goates, and bloud of beasts, he conuerts himselfe to the Sonne of God, and his bloud, shed for the sinnes of all the world, saying; *Behold the Lambe of God which taketh away the sinnes of the world*, as if he should say, Looke not backe, care not for things past, I shew you the true Sacrifice, I shew you the Lambe without spot; Behold him, turne all to him.

oh. 1. 29.

Secondly, hee turneth from himselfe, and from his owne worthinesse, forbidding all men to magnifie him, and hauing made himselfe vile to CHRIST, <sup>b</sup> *not worthy to unlatch the latchet of his shooes*, giueth all the honour to the Sunne. <sup>c</sup> *I baptize with water: hee with the Spirit.* <sup>d</sup> *I am the friend of the Bride, he is the Bridegroom:* <sup>e</sup> *I am the Angell sent, hee is your God: I am the Morning-Starre, hee is the Sunne: I am the Voyce of a Cryer, hee is the Word.* In comparing *John the Voyce*, with the *Word Christ*; because nothing can more fitly expresse his conuersion to Christ, let vs obserue these few words. First, <sup>g</sup> *the Voyce goeth before the Word*: So *John* is the Fore-runner of Christ: Secondly, the

<sup>b</sup> *Iohn 1. 27.*

<sup>c</sup> *Iohn 1. 26.*

<sup>d</sup> *Iohn 3. 29.*

<sup>e</sup> *Iohn 1. 23.*

<sup>f</sup> *Iohn 1. 1.*

<sup>g</sup> *Luke 1. 16.*

*Marke 1. 2.*



a *Iohn* 1.34.b *Iohn* 3.20.c *Luke* 3.18.d *Luke* 3.5.e *Luke* 3.10.f *Matt.* 10.8.

Voice maketh the Word, (which is the conceit or hidden secret of the heart) manifest: <sup>a</sup> So doth he Christ, being *sent to beare witnesse of the truth*: thirdly, the Voice passeth away, and leaueth the signification of the Word behinde it <sup>b</sup> So, *he must encrease, but I must be diminished*: fourthly, the Voyce is vnprofitable without the Word, as a bare sound or beating of the ayre: So is *Iohn* without CHRIST: as he saith, <sup>c</sup> *My baptisme is of bare Water, his is of the Spirit*: fifthly, we obserue his conuerſion to Christ, in making his way streight: He maketh all plaine, as wayes must be made plaine against the comming of a great King, he pulls downe the hills: <sup>d</sup> *Euery mountayne shall be brought lowe,* he fills the vallies, *euery valley shall be filled*: hee makes smoothe the rough: hee makes the crooked streight, and then the King comes. *All flesh shall see the saluation of the Lord*. So he is not onely conuerted in himselfe, <sup>e</sup> but he turnes others also to Christ, as he did *Luke* 3. and the Angell fore-told *Luke* 1. 16. *Many of the children of Israell shall he turne to their Lord God*.

And thus you haue the *Marigold* turned to the *Sunne*. Now let vs consider the end of his turning: *To giue knowledge of saluation vnto his people, for the remission of sinnes*. Where obserue, first he giues, he is no huckster of Gods word, he sels it not. Christ told his disciples, <sup>f</sup> *Freely, you haue receiued, freely giue*. *Iohn Baptist* had a full & free gift of Gods Spirit in his mothers wombe: and as fully and freely he did communicate the same. What knowledge? making men to know and vnderstand, grounding them vpon the truth, not blinding their eies with fables or idle questions. So whatsoeuer of Christ before was couerd, here is opned; what secret, heere manifest; what doubted, here knowne. But of what is this knowledge, of the world, or flesh, or earthly things? No, of Saluation, an high & heavenly thing;



thing : which if we respect, the benefit, hath all good included : if the Light, hath the knowledge of all things in it : if the Excellence, hath all things vnder it. For it is to the remission of sinnes, that is, saluation of our soules, not the good of our bodies onely. But all this is spoken with a restraint : For *Iohn* is said *To giue knowledge of saluation*, not to saue himselfe: So Christ is the Sauour, he teacheth vs to know Christ: therefore he is not said, *To saue the people from their sinnes*, but *to giue knowledge of Saluation to his people, for the remission of sinnes*. Which hee doth excellently, beyond all that were before him. First, by his Baptisme, a Sacrament vnknowne before, yet an heauenly doctrine: he might well say, Not of men, nor from men; neither is it denyed of any : For Christ saith, *The Baptisme of Iohn, was it from <sup>a</sup> Heauen?* All hush. Here then *Iohn* giueth knowledge of Saluation: poynting vs to that Sacrament, which sprang from the side of our Lord Iesus, wounded on the Crosse; neither doth this hinder, that his Baptisme continued not : For it was enough, that in his Baptisme hee gaue knowledge of the Baptisme of Christ. This is it that made them all wonder, <sup>b</sup> *Why baptisest thou, if thou be not Christ?* Vpon this hee tooke occasion to teach Christ, *I baptise: but hee shall baptise*: So *Iohn* first preached that Sacrament in which our Lord Iesus our Sauour had ordayned to wash vs all from our sinnes, and therefore may be well said *To giue knowledge of saluation*. For Baptisme and the preaching of Christ go together. <sup>c</sup> *Goe and teach all Nations, baptising them in the name of the Father, & of the Son, and of the Holy Ghost*. There was a well of water to be opened to the house of <sup>d</sup> *Inda*, but none of the Fathers or Prophets before could euer draw, it was so deepe. *Iohn* first draweth, openeth, and behold now the fountaine lyeth open to all, these are those crying <sup>e</sup> waters;

<sup>a</sup> *Matt. 22.*

<sup>b</sup> *Iohn 1. 25.*

<sup>c</sup> *Matt. 28. 19.*

<sup>d</sup> *Zach. 13. 1.*

<sup>e</sup> *Esay 55. 1.*

*Hoe, euery one that thirsteth, come to the waters.*

Secondly, hee giueth knowledge by preaching Repentance; therefore his Baptisme is called the Baptisme of Repentance, *Luke 3. Mat. 3. Repent.* For, to say truth, this is the straightest way to Christ: and by this *John Baptist* did make Christs way straight. And albeit this doctrine were before deliuered and published by the Prophets, yet none did euer before, with that power and effect, vtter it, as did *John*: for hee went into the wildernesse, and came backe a rough man, knowing nor friend nor kinsman; hee cryed *Repent* aloud, hee put the *Axe to the roote of the tree*, he threw downe sinners, and made them fall before Christ. See how the multitudes tremble, euery one asking, *What shall I doe?*

f *Luke 3. 10.*

Know this deare Christians, as *John Baptist* vvas Christs fore-runner into the world, so repentance must be his fore-runner into our hearts: for he that repenteth not, the Kingdome of God is farre from him. It is the worke of Repentance to beginne with the heart of man: First, *Atterendo*, by attrition, and pricking, and grieuing: as in the second of the *Acts*, *verse 37. The multitude was pricked at the heart*: Secondly, after, *Conterendo*, by contrition, *Psal. 51. 17. a broken and contrite heart*, whose worke it is to grinde and to stampe it to powder. The feare of Gods Iudgements doth pricke them; but the loue of God doth dissolue and breake them. And these two are like the two Maydes vpon which *Hester* leaned when she came before the King, one on her right, and another on her left side: for attrition of feare, if wee haue on our left hand, and contrition of loue, on our right, then the King of Glory will stretch out the golden Scepter of his mercy to vs. They are like the *h Springs* which *Achab* begged of *Caleb*: the springs beneath, the springs aboue. For, the Feare of God is like a Spring from beneath, and the

s *Heb. 12.*

a  *Judges 1.*

Loue

Loue of God is like the Springs from aboue. And this is it which *Iohn Baptist* so much preached, which can neuer too often or too loud be ringed and trumpeted in this wicked world, where lewd and obstinate sinners by their hard and vnrepentant harts do put *Iesus Christ* and all his sweet and tender mercies from them.

Thirdly, he gaue knowledge of saluation, by preaching, *the Kingdome of heauen is at hand*: it is not farre off, it is nigh, it is at the doore<sup>i</sup>. Of the Fathers *Saint Paul* saith, *Those did not receiue the Promises, but saw them a farre off*, but now that which was farre from them, is neere to vs. For behold the Lambe of God, the King of heauen is come: how can his kingdome then be absent? Therefore after this our Sauour saith; <sup>k</sup>*The kingdome of heauen is within you*. And here we see how happy a losse the Iewes had of their Scepter and Kingdome on earth; for to them is opened now the Kingdome of heauen, the Kingdome of Christ, <sup>l</sup> of whose Kingdome shall be none end. And this high Preaching is peculiar to *Iohn Baptist* from all before him. For before him none preached the Kingdome of heauen, it was neuer named in the Law and Prophets: but all promises were earthly, as wee see in the Law. Therefore as hee was the first that preached Christ plainly, so is hee the first that preached his Kingdome.

Therefore the Church militant is called the Kingdome of heauen, in which God doth raigne by his Spirit, in the hearts of his chosen. And thus you see how knowledge of Saluation is giuen by the preaching of *Iohn*.

When *Ioseph* had fore-told the famine, and prouided bread to lay vp, to saue the world from perishing, hee was placed in the next<sup>m</sup> Chariot to *Pharaoh*: and they went before him crying, *Abrech*, a Father, or a Sauour, that all might bow before him and doe him honor.

*Heb. 11. 13.*

*39.*

<sup>k</sup> *Luke 17. 21.*

<sup>l</sup> *Luke 1. 33.*

<sup>m</sup> *Gen 41. 43.*



This *Ioseph* is Iesus Christ, which hath laid vp the bread of life, in the Garners of his Gospel, to saue the famishing world. The second Chariot is the Humanitie, in which God hath shewed him in power and triumph to the world, giuing him the next place to himselfe: and the Cryer, is *Iohn Baptist*, which cryeth *Abrech; Behold the Lambe of God*, the Sauour of the world: Behold him all flesh, fall downe low and honor him.

<sup>a</sup> *Leuit.* 25.9.

It was ordayned in the <sup>n</sup> Law, that before the yeere of Iubilie the Trumpet should blow in all the Land, at which yeere euery bond-man was released, euery man that sold his possession had it restored. The vvhole yeere was a Sabbaoth, they did not sow, nor labour, but eate of the blessing of God, and things that grew of themselues. Thus did the Law couertly preach vn-to vs Christ, the time of whose comming is called the yeere of Iubilie, <sup>o</sup> *the acceptable yeere of the Lord*, <sup>p</sup> forgiuing debts, <sup>q</sup> redeeming vs from captiuitie of death and of hell, restoring vs to our possession, to make an eternall Sabbaoth: and the clanging Trumpet is *Iohn Baptist*, to preach the acceptable yeere of the Lord: for so he spake of himselfe, when they asked, <sup>r</sup> *Then, what art thou?* he could not speake playner, if he had said, I am the Trumpet that clangeth before the yeere of Iubilie: when hee tolde them, *I am the voyce*

<sup>o</sup> *Esay* 61.2.

<sup>p</sup> *Col.* 2. 14.

<sup>q</sup> *Esay.* 9.4.

<sup>r</sup> *Iohn* 1. 23.

*of a Cryer in the Wildernesse, Make  
straight the way of the  
Lord, &c.*

F I N I S.





THE  
MARIGOLD  
and the S V N N E.

*The second Sermon.*

LUKE Chap. 1. Vers. 78.

*Therow the tender mercy of our God, whereby the  
day spring from on high hath visited vs.*



Haue shewed you the *Mari-  
gold*, behold now the *Sunne* :  
and first, the Spheare which  
carrieth him; which hath three  
Considerations : first, that  
which is most secret; as Bo-  
wels : secondly, that which is  
most tender; as *Mercy*: thirdly,  
that which is most high; as *God*.

For the first : here is made manifest the hidden ge-  
neration of Christ, as hee is God : as wee beleue and  
say, *God of God, Light of Lights* : so the bosome of the  
Father is opened, as is said; <sup>a</sup> *The Sonne, which is in the  
bosome of the Father* : And so wee vnderstand that of  
the Psalmist, <sup>b</sup> *My heart hath endited a good word, or  
matter*. For of man, what can we conceiue more hidden

OR

<sup>a</sup> *Iohn 1. 18.*

<sup>b</sup> *Psf. 45. 1.*

c Heb. 1. 3.

d 1 Cor. 24.

e Col. 2. 3.

f Psal. 90. 2.

g Exod. 33. 23

h Rom. 1. 19.

i Phil. 3. 9.

k Gal. 2. 20.

or secret, than what is shut vp in his hart and bowels? The same here the Prophet giueth vs to apprehend in God : that which was euer hid with God from the beginning of the world, is now made manifest in the Incarnation of Christ : Neyther could God otherwise haue enlightened vs, but by opening his bowels; I say, not onely that in Christ wee see Gods face, as <sup>c</sup> *The very brightnesse of his glory, and the engraued forme of his substance* : but wee see Gods owne heart; *Cor Dei eternitatis verbum hoc*, the heart of God endited the word Christ : wherefore hee is called, <sup>d</sup> *The wisdom of his Father, in<sup>e</sup> whom are hid all the treasures of Wisdom and Knowledge*. So then, as blessed Mary did comprehend Christ in her wombe, so God the Father doth vs in his bowels : as mans heart is deare and neare to man; so in Christ man is deare to God. Thus now wee haue seene all that is in God, wee saw his fore-parts before hee made the world, which is his eternitie; <sup>f</sup> *Thou art God from euermlasting, and before the Mountaines were made, &c.* Wee saw his backer-parts in the Law giuen; <sup>g</sup> *Thou shalt see my backer-parts*. For so in things passing hee shewed himselfe as passing : wee saw his outward parts in the Creation, <sup>h</sup> *τὰ ὄρατα θεῶν*, that which might be knowne of God; and wee see his very heart and bowels in our Redemption : in which he openeth and sheddeth this Sun vpon vs, his onely begotten Sonne Iesus Christ. I dare not search here : these bowels are too deepe for mee : I attempt not further to finde Christ in God : but I pray for my selfe and for all, that we all may be <sup>i</sup> *found in Christ*. Onely I will briefly signifie vnto you fve causes why our saluation is said to come from the bowels of God. The first is, because it came from an inward loue, <sup>k</sup> *which loved mee* : Who can assigne or lay downe any other cause thereof, then the loue it selfe? Secondly for the abundance of

of his loue, <sup>l</sup> αὐτὴν πολλὴν ἀγάπην, for his abundant loue, or the greatnesse of his loue: as if he should shed on me his very bowels, leauing nothing at all in himselfe. Thirdly, for the secret and mystery of the benefit, <sup>m</sup> *a mystery hid from the beginning of the world*: who euer heard or saw such a thing? this is verely the mysterie of the bosome of the Father. Fourthly, for the property of the Word made flesh: which was God of God: borne of his Father before all times. Fiftly, because wee are redeemed by blood shedde from his bowels: <sup>n</sup> *Who hath loved vs, and washed vs from our sinnes in his blood.*

In the great Deluge which couered all mankinde, it is said, <sup>o</sup> *The fountaines of the great Deepe were broken vp, and the windowes of Heauen were opened*: What then shall wee say now in this spirituall Deluge, where the Saluation of God, not as a *Cataclysm* of water, but like a flood of fire, is shed ouer all mankinde? The Springs of Heauen, God the Father, the fountaine of Grace and life, is opened to vs all, and doth inflame vs with his loue, which were keu-cold and frozen in our sinnes: for Christ <sup>p</sup> commeth burning; *I am come to put fire on earth*: his Baptisme <sup>q</sup> is a fiery Baptisme: hee tryeth vs as gold is tryed in the <sup>r</sup> fire: hee taketh his elect out of the furnace. <sup>s</sup> God his Father burnes, his <sup>t</sup> Sonne burnes, and <sup>v</sup> they that heare him burne, <sup>x</sup> they that receiue him burne: his Peace, his Saluation is as a flood, as the ywaues of the Sea. The streame of this flood is the loue of Christ, which lightned from the Father out of Heauen: and as that flood of water drowned all the world: so the torrent of this loue is shed ouer all mankinde; <sup>z</sup> *Thy sauing health among all Nations.* As that of water couered the mountaines: so this hath confounded all the mighty of the world; *Hee hath cast downe the mighty.* As that lifted vp the

D

Arke

<sup>l</sup> Ephes. 2. 4.

<sup>m</sup> Col. 1. 26.

<sup>n</sup> Apoc. 1. 5.

<sup>o</sup> Gen. 7. 11.

<sup>p</sup> Luke 12. 49.

<sup>q</sup> Mat. 3. 11.

<sup>r</sup> Psal. 66. 11.

<sup>s</sup> 1 Cor. 3. 13.

<sup>t</sup> 1 Pet. 1. 7.

<sup>u</sup> Heb. 12. 29.

<sup>v</sup> Luke 12. 49.

<sup>w</sup> Luke 24. 32.

<sup>x</sup> Acts 2. 3.

<sup>y</sup> Iohn 48. 18.

<sup>z</sup> Psal. 67. 1.



<sup>a</sup> *Ifay* 18.3.

<sup>b</sup> *Ifay* 2.2.

<sup>c</sup> *Pfal.* 105.15.

<sup>d</sup> *Zach.* 2.8.

<sup>e</sup> *Rom.* 8.32.

Arke about the toppes of the mountaines : So this deluge of Saluation hath borne vp the Church of God, setting it to rest vpon the top of all transitory glorie. Therefore hee is said to *set vp* <sup>a</sup> *a signe vpon the mountaines*. More plaine. <sup>b</sup> *In the last dayes hee shall prepare his mountaine in the tops of the hills*. I say then no more : God the Father hath opened his bowells to vs, let vs not shut our bowells to him.

The second thing is, *tenderesse of mercy*, so that wee cannot otherwise behold Christ, but carried ouer vs in all meekenes, in all compassion and commiseration. For when we haue first seene God opening his bowells, what can wee looke for but tenderesse and mercy to come from thence? He is so tender ouer vs, that he will not haue vs <sup>c</sup> *touched*; so tender as ouer the <sup>d</sup> *apple* of his owne eie. Out of this tenderesse of mercy, Iesus Christ commeth, which is mercy it selfe; tendering vs his pretious blood to be shed, to wash vs, tendering vs his owne body to be crucified, to feede vs. This tenderesse of mercy God shewed not to his owne <sup>e</sup> *Sonne*; for hee *spared* him not : But to vs vnworthy sinners; but gaue him for vs. Then in the first word *Tenderesse*, was mercy secret, in the second word *mercy*, wee haue bowells opened: The bowells are the fountaine, the mercy is the water: But wee requier a third, namely, the Owner, which is GOD. This mercy is sweete, because it is from the inward parts; but it is sufficient, because God himselfe is the Mercy-giuer: For the first two had beene of no force without this last. Therefore now consider wee the height of the Spheare in the which our Sunne is carried, which is God.

I say these first two had not beene auailable for vs, if God had not beene the Author of both. For if all the creatures had beene vnbowelled for vs; if all the Angels

Angels in Heauen had beene ript vp, there could not haue beene found in them loue or mercy sufficient to haue saued one soule: For our losse was vnrecouerable, our debt was infinite: Vnlesse our God himselfe had beene the Author of this mercy, it had beene a mercilesse mercy, and a gracelesse grace. Therefore the vertue and strength of al dependeth on our God<sup>a</sup>. That wee may not thinke the mercy of Christ was without God, *God was in Christ, reconciling the world to him*. Therefore <sup>b</sup> God begets him before all time; sendeth him in the <sup>c</sup> fulnesse of time: <sup>d</sup> giues him for our sinnes; and taketh him vp to <sup>e</sup> glory. And thus our Saluation is, first, <sup>f</sup> free: It is God himselfe, who out of the bowells of his tender mercy, when as no man entreated him, as moued of himselfe, said, <sup>g</sup> *I am euen hee that put away thy sinnes for mine owne sake*. Secondly, Sweet: tender mercy. <sup>h</sup> *Sweet is thy mercy*: Thirdly, Strong, therefore <sup>i</sup> *a horne of Saluation*. Wee feare no enemies, it is the Saluation of our God: our God is Almighty: <sup>k</sup> *God is with mee, I will not feare what man can do to mee*. Fourthly, Sufficient: Therefore <sup>l</sup> *χρης πλεονεξία*, grace abounding; for it is of our God, and our God is all-sufficient. Lastly, High and ouer all; therefore *the day spring from on high*. And therefore our Sauour is <sup>n</sup> placed aboue all: So, if eyther we conceiue his hidden generation; hee is placed in equall <sup>o</sup> height with God the Father; *The Word was with God*: or if wee consider his Incarnation, hee is still placed in the same spheare: therefore hee is first personally vnited, <sup>p</sup> *the Word was made flesh*; by which hee is one with the Father; <sup>q</sup> *the Father and I are one*: secondly, bodily assumed; therefore he sitteth at the right hand of God. When God made this materiall Sunne, hee made a materiall firmament. In which <sup>r</sup> *he made a Tabernacle for the Sunne*: but of his onely

D 2

begotten

a 2 Cor. 5. 19.

b John 1. 1.

c Gal 4. 4.

d 1<sup>st</sup> Ty 53. 7.

e 1<sup>st</sup> Tim. 3. 15.

f Rom. 5. 1.

g Isay 43. 25.

h Psal 109. 20.

i Psal 69.

k Psal. 118. 77

l Rom 5. 15.

m Gen. 17. 2.

n Ephes. 1.

o John 1. 1.

p The 1. 14.

q John 10. 30.

r Psal. 19. 4.

a *John* 1. 18.b *John* 14. 9.c *Zach.* 6. 12.d *Malach.* 4. 2.e *2 Pet.* 1. 19.f *1 Cor.* 2. 2.g *Deut.* 32. 12.h *Esay* 44.i *John* 15. 8.k *1 Cor.* 3. 5.

begotten Sonne, himselfe is the high spheare or firmament: therefore the Sonne is said to be in the <sup>a</sup> *bosome of the Father*. Then, as no man can see this Sunne, but he must see heauen, which carrieth it: so no man can see Christ, but hee must see his Father, which is our God; as himselfe saith, <sup>b</sup> *Philip, he that hath seene me, hath seene the Father*: and thus I haue shewed you his spheare, our God, which of his infinite mercie carrieth his Sonne our Sauour high ouer all. Now let vs behold the Sonne himselfe.

*The day spring from on high.*] Heere you must consider, not what is said, but what is vnderstoode, for he pointeth to Christ; <sup>c</sup> *Vir oriens nomen eius: The man whose name is the branch, or rising*: In the fourth of *Malachy* more plainly: <sup>d</sup> *the Sunne of righteousness*: By which we must apprehend Christ, not in his naturall birth, but as he riseth in our hearts: as the Apostle noteth; <sup>e</sup> *untill the day-Starre arise in your hearts*.

For as the materiall Sunne hath three properties: first, singularitie, whence he is called *Sol*, as you would say, *alone*, or by himselfe: So is Christ, hauing none like in heauen nor in earth. Therefore Saint *Paul*; *I know* <sup>f</sup> *nothing but Christ*. So *Moses*: <sup>g</sup> *God alone led him, and there was no strange God with him*: So *Esay*: <sup>h</sup> *I am the first and the last, and without me there is no God*. And the Church singeth; *Thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost art most high in the glory of God the Father*.

Secondly, fruitfulness: for as nothing in earth is fruitfull without the Sunne, so wee are all barren without Christ: <sup>i</sup> *Without me you are able to doe nothing*: Our sufficiencie is from God alone; for we <sup>k</sup> *are not sufficient of our selues to thinke any thing, as of our selues: but our sufficiencie is of God*.

Thirdly, reconciling contraries: for the Sunne reconcileth



concileth the Planets which are of diuers natures; being set in the middest: so Christ is <sup>a</sup> one; the *Mediator of God and man*, of which shall be spoken afterward in the last Part.

<sup>a</sup> 1 Tim. 2.5.

This Sunne hath a three-fold rising: first bodily, secondly spiritually, thirdly eternally: first bodily in his <sup>b</sup> Incarnation: secondly, spiritually by his Inspiration, of whom the Apostle speaketh, *he riseth in our hearts*: thirdly, eternally in our future glorification, of which the Prophet speaketh, <sup>d</sup> *thy Sunne shall neuer set*.

<sup>b</sup> Matth. 1.

<sup>c</sup> 2 Pet. 1.

<sup>d</sup> Esay 60. 20.

But because they to whom he shineth not spiritually by strength and grace, reape no profit of his birth in the flesh; neyther shall see his glory in the life to come; I will speake of this spirituall onely, which is the purpose of the Prophet in this place: for which he resembleth him to the materiall Sunne.

The Sunne which riseth to our bodies hath sixe properties: first he sendeth a deaw; secondly, a light; thirdly, rednesse; fourthly, ascendeth higher; fifthly, waxeth hotter; sixthly, setteth, appearing white or pale: so doth this Sunne of Righteousnes worke in vs when he riseth to our hearts.

First, he sendeth the deaw before him, which is his preuenting grace: this grace before his rising sendeth he to euery soule which he visiteth: which grace, what is it but a kinde of warning and mouing man to consider his saluation? it is called a preuenting grace, before it is giuen without asking, or without mans desire, or feeling. <sup>e</sup> *Thou diddest preuent him with liberall blessings*. And againe, <sup>f</sup> *My mercifull God will preuent me*. And for this we pray, *Preuent vs O Lord*. Saint Bernard saith, As often as thou feelest in thy minde, a suggestion or motion to goodnesse, giue the honour vnto God. This grace is like the mornings deaw: First, for it falls lightly; man no more knowing how he is thus

1.

<sup>e</sup> Psal. 21. 3.

<sup>f</sup> Psal. 59. 10.

2 Tim. 1. 9.

a *Esay 40. 31.*b *Luke 19. 8.*c *Acts 2. 37.*

2.

d *2 Cor. 4. 6.**Signu salutis  
agnitio peccati.*e *Dan. 9. 5. 16.*f *Rom. 2. 9.*g *Galat. 5. 21.*

3.

changed, than how hee was conceiued in his Mothers wombe. Heere hee conceiues without traueil: One may say of euery good thought, *a Who hath begotten me these?* Secondly, it is like the deaw, because of subtile ascending; for as the heate of the Sunne doth cause the deaw, without any sensible motion to ascend; so doth Grace, by a way vnknowne to flesh and bloud, lift vp our hearts to Christ: Thirdly, it is like the deaw, because the deaw makes all vegetables fructifie: so doth grace bring forth in vs fruits of life. Therefore this deaw is called the *deaw of hearbes*. This deaw fell vpon *Zachens* before he could say; *b halfe of my goods I giue to the poore*: The same deaw fell vpon the multitude, when they beganne to enquire about their saluation, saying; *c Men and brethren, what shall we doe?*

Secondly, as the Sunne sendeth light before, right so doth Christ: for he doth, riting to our faith, giue vs knowledge of our sinnes. *d God*, saith the Apostle, which *caused the Light to shine out of darkenesse*, is hee which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of *Iesus Christ*: A plaine token, saith Saint Bernard, of Saluation, is the acknowledgement of sinne: which light we cannot haue vnlesse this day spring. In this Light we see three things. First, what wee haue committed; *e namely, we haue sinned with our Fathers*: wee haue all gone astray and done wickedly: secondly, what wee haue deserued: *f the wrath of God and euerlasting damnation*: thirdly, what we haue lost; *g the Kingdome of Heauen, and the joyes thereof*. The terrour and conscience of these bring vs to repentance.

In which we see the Sunne now of another colour, red and fiery: for who is he that considereth his owne vilenesse and wickednesse, which doth not now blush, which

which is not ashamed of himselfe? The knowledge of Sinne and Repentance are so lincked, as that no man can repent vlesse hee know himselfe a sinner, nor know truely, but he must repent.

There are two causes of rednesse or suffusion of bloud in a mans face. First, Shame: thus considering that wee vile and wretched wormes haue offended so good a God; how can we but shame and be confounded? Thus did the Sunne shine vpon the Prophet *Dauid*, <sup>a</sup> *My confusion is euer before mee, and the shame of my face hath couered mee*: So vpon *Daniel*, <sup>b</sup> *To vs belongeth confusion*: So vpon the *Publican*, not <sup>c</sup> *daring to looke vp to heauen*. A second cause of rednesse in mans face is Anger, of which we haue iust cause in our selues, considering the euils which wee haue brought on our heads by sinne. And thus the godly doe perpetually punish themselues; carrying in their hands sharpe weapons to wound their flesh; of fasting, of nakednesse, of sacke-cloath and ashes. Saint *Paul*, as perpetually angry with himselfe, did nothing but whip his flesh; <sup>d</sup> *I beate downe my body, and bring it into subiection, least hauing preached to others, I my selfe should be reprovcd*. Thus godly Anger brings vs to hate our selues; and thus did all Gods Saints; with abstinence, cold, hunger, mortification, bitter teares, sharpe repentance, kill concupiscence in their flesh, as a sauage Beare or Lion. <sup>e</sup> *I abhorre my selfe*, saith *Iob*, as hatefull to himselfe. Therefore Repentance is called, *quasi punitia*, Punishment; of a mans punishing himselfe.

Bring hither deare Christians, all your indignation and wrath, waste and consume it vpon your sinnes; spare not this rebellious flesh; be angry with your selues, that God may be pleased: hate your owne soule, that God may loue it. The mercy of God (saith *S. Augustine*) looked downe from heauen; saying, *Ler*

vs

a Psal 44 15.

b Dan. 9. 1.

c Luke 18. 13.

d Cor. 9. 27.

e Iob xli. 6.



*vs spare this man, for that hee spareth not himselfe.*

But you will say, doth our sweet Sunne, Iesus Christ, appeare after his rising, so red, so fiery? Not that he is so in himselfe, but of our indisposition. For, as the Sunne shining in the watry cloud, causeth diuers colours, especially pale and red, as in the Raine-bow; not because the Sunne hath such colours in himselfe, but because of the moist vapours in the cloud: So Christ, shining into our hearts by Faith, doth affright vs with the palenesse of death, and strike a terror in our hearts by the red and fiery colours of Gods iudgements; not as if hee would not shine clearer in pure and immaculate spirits, but because our sinfull soules cannot otherwise receiue him.

4.

f Cant. 5. 6.

g Psal. 84. 11.

h Marke 2. 5.

Fourthly, after the first three, the Sunne mounteth to a higher degree: as after these, by degrees of perfection, Iesus Christ bringeth vs to holiness of life. In this high-noone of Grace, wee should all desire to see Christ, as the Spouse; *Tell me where thou lyeest, where thou feedest at noone*: for the Noone is the fittest time to seeke the Sunne of Righteousnesse; and the Children of the light, ioy in the brightness of mid-day of the Gospel. Thus the Prophet looked vp to heaven: for, *the Lord hee is the Sunne and shield, hee will giue grace and glory, and no good thing will hee withhold from them which leade a godly life*. Let vs consider these degrees then: For well saith S. Gregory; *No man at a sodaine hath become the best man*. And in the 84. Psalm, *vers. 7. They goe from strength to strength*. This Sunne then ascendeth to vs by three degrees. The first is, Remission of sinnes: for, when man in this shame and blush of repentance, hath crucified himselfe, God taketh mercy on him, and he heares straight-way, *Son, thy sinnes be forgiven thee*: these words raise him to a second degree of comfort in the spirit: giuing thanks

to

to God for his mercy. *S. Bernard* saith; That man, which at euery seuerall gift of Gods grace, doth by giuing thankes, returne vnto him, in whom there is the fulnesse of all grace, doth make roome in himselfe for more ample grace.

In this deuotion when wee are exercised by continuall thankes and commemoration of Gods benefits, the Spirit draweth vs to the third and highest degree, in which God himselfe beginneth to be sweete to vs. Few mount so high: *Who among you would shut the doores, and kindle fire in vaine?* euen hee that loueth God for Gods owne sake: But the Psalmist did, when hee said; *Prayse the Lord, for that hee is good;* not onely for that he did good, but for that he is good in himselfe.

<sup>i</sup> *Mal. 1. 10*

<sup>k</sup> *Psal. 136. 1.*

Fifthly, the materiall Sunne at high-noone groweth feruent and hot, and worketh in vs three effects. 1. He makes vs hot: 2. dry: 3. blacke. Let vs see these effects in our Spirituall Sunne. First, hee maketh vs burne with loue. In this heate, *S. Paul;* *Who is offended, and I burne not?* This heat the Prophet; *His word was in my heart as a burning fire.* And this feruent heate wee haue by the grace of Vnion. For as the materiall fire turneth to fire the wood it burneth: so the feruour of diuine loue turneth to God the heart which it inflameth. Doe not diuers mettals molten in the fire together, turne into one masse: so God and the soule of man, of diuers natures, are here vnited. By this heate, first our heart is melted; being melted, it faints and languisheth; fainting, passeth from it selfe; passing from it selfe, it turnes to God. In this vnitie they meete, for when our Lord prayed, *Father, I will that they be one, as thou and I are one.* Hence is that grace, that *all things are ours, and wee are Christs, and Christ is Gods.*

<sup>l</sup> *2 Cor. 11. 29.*

<sup>m</sup> *Is. 20. 9.*

<sup>n</sup> *Iohn 17. 22.*

<sup>o</sup> *2 Cor. 5. 21 23*

p Luke 11. 24.

Againe, the Sunnes heate makes vs dry; for so doth Christ dry and consume in vs all carnall desires, all fleshly lusts, so that now wee follow them not, we are not led by them. Saint *Gregory* saith, a sweet thing it is to feede vpon earthly things: but hee which hath once tasted of the heauenly, with the mouth of his heart, so sweet are the things which are with God, that to him all things on earth will seeme bitter. Of such our Lord Christ speaketh; *When the vncleane Spirit is cast out, he walketh through dry places, but findeth no rest.* For these holy men, in whom the loue of Iesus Christ hath parched and dried vp all carnall lusts, yeeld Satan no rest; hee must goe seeke farther.

q Mat. 3. 4.

r 2 Kings 1. 8.

s Heb. 11.

t Cant. 1. 4. 5.

u Psal. 45.

x I say 55.

6.

Thirdly, the Sunne makes vs looke Sunne-burnt and blacke: for now conuerting themselues wholly to adorne and beautifie the inward man and the Soule, they neglect the outward man, and haue no care of their flesh. This blacknesse is that exteriour deformitie which the Children of light shew vnto the world. As *q John Baptist* in Camels skinnie, and *r Helias* a rough hairy man, *s They went about in sheepe-skinnes and goates-skinnes*: But they were like the Arke, without couered with Goates-hayre, but within all of pure gold. So the Spouse, *t I am blacke, but comely: regard you me not, because I am blacke. for the Sunne hath looked vpon mee.* Let vs put on this blacknesse, and care not what the world esteeme. Let vs contemne rebukes and shame, not regarding the eyes of men, that wee may be as the Kings Daughter, *u all glorious within*: for loue made our Lord Iesus Christ so blacke for vs, which put on this deformitie vpon the Crosse. *x Hee hath neyther forme nor beauty: when wee see him there shall be no forme, that we should desire him.*

Sixtly, and lastly, the Sunne setting, looketh pale and white. Now palenesse comes on men: first, after long



long labour, then they desire to rest: so Gods Children, which haue borne the yoke of Christ all the day, fainting vnder the burthens of this troublesome life, desire to come to the end of their race, and to lay downe their burden: therefore they are said to *rest from their labours*: therefore they are said to *sleep in the Lord*. This rest *S. Paul* desired; \* *I desire to be dissolved*: for it is like sleepe at night; *I laid me downe and slept, and rose againe*: for they to whom Christ hath thined in this life by Grace, after they come to the Westerne and Set of their flesh, to them shall hee rise in Glory eternall in the world to come.

*1 Apoc. 14. 13.*  
\* *1 The. 4. 13.*  
\* *Phil. 1. 23.*  
\* *Psal. 3. 8.*

Secondly, men are pale of vehement longing and expectation. Of this the Prophet; *b My soule longeth and fainteth for the living Lord*. This spirituall longing is mentioned; *Tell ye my dearling, that I euen languish with lone*. A blessed longing to long for Christ and his kingdom. They write of *Ulysses*, in his long pilgrimage, that hee looked to his Country *Ithaca*, as a Bird doth vnto her nest, on the highest rocks. How then ought we sory Pilgrims, to looke vp to our safe Country in heauen? *d O* (said the Prophet) *that I had the wings of a Dove, then would I flye and be at rest*. Our winged foules would euen now take their flight, but that this lump of our flesh detaynes them: *When shall wee be as the Doves in the holes of the rocks, or as the Eagles which are where the flaine is*, vntill the day of eternall life dawne vpon vs, and the shadow of this transitory world passe away? This was *Simons* longing, which long expecting Christ, said, *Lord d, now lettest thou thy Seruant depart in peace*. And this the holy Patriarke *Iacob* dying, confessed, *Lord, I haue waited for thy saluation*.

\* *Psal. 84.*  
*c Cant. 5. 8.*  
*d Psal. 55. 6.*  
*e Cant. 2. 14.*  
*f Job 29. 33.*  
*g Luke 2.*  
*h Gen. 48. 15.*

The last cause of paleneffe commeth of feare. For euen the greatest of Gods Children tremble at death: for euen our Lord Christ assumed this feare; *i My soule*

i Mat. 26. 38.

i Psal. 62. vlt.

i Psal. 130. 4.

*is heauy to the death.* This feare commeth not of distrust of Gods mercy, but of mans naturall weakenesse; not of the spirits vnwillingnesse, but of the fleshes infirmittie. And I hold this feare necessary, not as a lett to our Faith, but as a barre to Presumption. But you will say, are we not sure of our saluation? are we not built vpon Gods mercies? But consider, *To God belongeth mercy: for he shall reward euery man according to their workes:* but take they heed if not after their presumption. In another place more plaine: *With thee is mercy, therefore shalt thou be feared.* God hath ordained Feare, as a wholesome medicine for our soules health: it is bitter, but good; purging, cleansing from sinne: say not, thou art whole and needest no Phylicke. God keepeth vs vnder feare, as children are kept vnder a Tutor, to looke into them with a sharpe eye, to curbe them, to refraine them of their libertie. Say not, I can gouerne my selfe, I need no Tutor. God doth hedge vs in with feare, as the Vine with a pricklie and thorny fence or quick-set, that the Boare spoyle it not: take heed, breake not downe this hedge; lay not open thy soule to temptation. I verely should counsell euery Christian, if he could be without all feare, and that his nature or abilitie of confidence would thinke of Gods presence without trembling in himselfe, yet he should do, as Christ, chuse feare, assume it: for much better it is to be ouermuch fearefull, than too little circumspect and wise. And thus we are come to the Sunne set. The Lord of his mercy grant, that we which haue receiued this bright day of the Gospel, may so walk in the light of his Sonne *Iesus Christ*, that in our last end and setting of our life, we may behold his sweet face shining with mercy: that our Conception of his Grace may increase to a Birth of eternall Glory in the world to come, which grant O Father, Sonne and holy Ghost. Amen.

F I N I S.



# THE MARIGOLD

and the S V N N E.

## *The third Sermon.*

L V K E Chap. I. Vers. 79.

*Hath visited vs. To giue light to them that sit in  
darknesse, and in the shadow of death, and to guide  
our feete into the way of peace.*



Shewed you the Sunne before  
in his proper Firmament and  
Spheare : but now wee must be-  
hold him, eyther how hee goeth  
backe-ward, as in the Diall of  
<sup>a</sup> *Abaz*; or how hee standeth  
still, as the Sun did at the prayer  
of <sup>b</sup> *Ioshuah*. To speake plainly,  
the highest is descended downe to the lowest : God is  
made Man; the Word is made Flesh; Iesus is borne of  
a Virgin : this was prophesied before; <sup>c</sup> *Behold I my  
selfe will come and dwell in the middest of you, saith the Lord.*  
So the Euangelist, *ἔσκηνωσεν ἐν ὑμῖν*; hee dwelt with  
vs : We neede not now to climbe vp to heauen, or to  
search the deepe, for the eternall God is in the middest

<sup>a</sup> *Isay* 3. 8.

<sup>b</sup> *Iosh.* 10.

<sup>c</sup> *Zach.* 2.



of vs; <sup>d</sup> That which was from the beginning, which we haue  
 eene with our eyes, which wee haue looked vpon, and our  
 hands haue handled the Word of life. Why diddest thou  
 wonder Elizabeth, saying; <sup>e</sup> Whence cometh this, that  
 the Mother of my Lord is come to mee? Behold the Lord  
 himselfe, the eternall God is come to vs, and saith,  
<sup>f</sup> Touch me, handle mee. God is come downe, and hath  
 planted his Tabernacle in the midst of vs: like a  
 good Physitian hee disdayneth none, but presseth in-  
 to the midst of the Pest-house of this contagious  
 and sinfull world, healing all our euils: for wee euer  
 finde Christ in the midst. For his Conuersation; *In*  
<sup>g</sup> *medio vestrum stat quem nescitis*: <sup>g</sup> There standeth one in  
 the midst of you, whom you know not. For Instruction:  
<sup>h</sup> so Mary and Ioseph found him <sup>h</sup> sitting in the midst of  
 the Doctors, hearing and posing them. For Humilitie:  
<sup>i</sup> I am in the midst of you as hee that serueth. For workes  
 of Wonder, <sup>k</sup> which hee did in the midst of you. For Re-  
 conciling man to God: therefore hee is called <sup>l</sup> the  
 corner-stone, for standing in the middle and reconciling  
 God to Man; there is <sup>m</sup> *mediator*, one Mediator be-  
 tweene God and Man, which is the man Iesus Christ: so  
 hee was before all time, (the first of S. Iohns Gospell,  
 vers. 18.) in the bosome of the Father; as my Text hath,  
 in the Bowels of God. so in the fulnesse of time. *In medio*  
*Virginis*, in the wombe and bowels of a Virgin: so he dyed,  
<sup>n</sup> in the midst of two theenes: so hee was buryed, in the  
<sup>o</sup> heart of the earth: nay, after his Resurrection hee for-  
 gets not the middle place; <sup>p</sup> Iesus, &c. stood in the midst,  
 and said, Peace be vnto you: I, and now hee is ascended  
 into heauen, hee keepeth this place; <sup>q</sup> Wherefoener two or  
 three shall be gathered together in my name, I am there in  
 the midst of them.

Two things belong to a Visitor: first, to remoue  
 the euill, to reforme, to cleanse, to punish, to iudge  
 offenders:

offenders: this did Christ when hee was here in the flesh; obstinate and vnrepentant sinners hee did visit by execution, leauing them to their owne wicked willes; *I am come vnto iudgement into this world, that they which see might not see*: by obduration, leauing them to themselves; *Fulfil the measure of your Fathers*: by seperation, which hath his fanne in his hand: and in the end shall visit all these forces of men with eternall condemnation; but *the chaffe he will burne with vnquenchable fire*. I, when he came in this bodily presence into the world, hee visited all our enemies, the World and the Diuell; *Now is the iudgement of this world, now the Prince of the world is cast forth*: *Death, I will be thy death, O Death: Hell, where is thy victory?* For hee killed the Serpent in hole, which is the graue, being laid in his denne by buryall. But leauing these, I will onely speake of that which secondly belongeth to a Visitor: namely, Mercy, and Comfort, and Reliefe exhibited to the sicke and distressed; which is the whole scope of this Text.

The Motiues to this Visitation were our sinnes, our wounds, the worlds wretchednesse, the deplored state of sinners, the most desperate case of all mankind, giuen ouer from all remedie. Thus our sinnes, our wounds, and death, cryed loud in the eares of God, when wee forlorne wretches could not aske or secke for helpe; howbeit wee might heare some groanes, some cryes of holy men, which knowing in what danger they stood, did as it were send forth for the Physician, inuiting him with their teares and feruent prayers; *Remember not our former iniquities: make hast, and let thy tender mercy preuent vs, for we are in great misery: Help* *Lord: Behold,* *O Lord, and looke vpon the face of thine annoynted:* *Oh, that thou wouldest bow the Heauens and come downe: O Lord, I haue wayted for thy saluation.*

But

*1 Iohn 9. 59.*

*5 Mat. 22. 32.*

*5 Mat. 3. 11.*

*11 Mat 3. 11.*

*5 Iohn 16.*

*5 Hof. 13. 14.*

*2 1 Cor. 15. 55.*

*a Psal. 79. 8. 9.*

*b Psal. 12. 1.*

*c Psal. 84. 9.*

*d Iay 64. 1.*

*c Gen. 49. 18.*

f Gal. 4.

But what were these, cyther our languors or our prayers, vnlesse there had beene tender Mercy in our God, to send this Day-spring from on high to visit vs? This is the same which the Apostle saith, *In the fulnesse of time, God sent this Sonne*: when the world was full of sores and maladies; when not onely all the Gentiles had peruered their wayes, and lay couered with all abhominable pollution and filthinesse; but when his one and onely people were desperately sicke, and at the poynt of death: for Christ came to visit vs, and tooke the cure vpon him, when the disease was growne to the highest, when our wounds did stinke and were corrupt; when there was no hope, no helpe, but in the tender mercy of our God. The Law was applyed to our sores, but could not heale them; the bloud of Bulls, and Rammes, and Goates, and Sheepe, was powred forth, and sprinkled, but helped not; they were sprinkled and washed with many waters, but still festered more and more; the Prophets assayed to allay the swelling, and supple our wounds, but the malady increased nearer to death. When all remedies were tryed first, in vaine, and no remedie was found, the Sonne of God, Iesus Christ, borne of a Virgin, visited vs from aboue, as my Text saith, shewing how long a journey hee vndertooke; *ex alto*, from the height of heauen: I, *ex altissimo*, I may say, *from the bosome of his Father, the most high God*. The Name of the Lord is *ex longinquo*, from farre, as saith the 8 Prophet: and well hee might come from farre, for wee could not stirre hand or foote to meete him: he might descend to vs, for to him we could neuer haue ascended.

8 Isay 30.27.

First then, as the good Phylitian comes to the house where the Patient lyes sicke; so Christ came into this world: for whether this house or roome, were the wombes of our Parents, where wee were conceived

in



in sinne : into this roome hee came, being conceiued in the Virgins wombe : or if wee take this wretched world for that roome where men lay sicke of all infirmities, hee came into this roome also, *healing euery sicknesse<sup>h</sup>, and curing euery disease in the people* : lastly, if this roome was the graue where mankinde lay paying the debt of sinne, this <sup>i</sup> place hee visited also, and was shut vp with sinners; but hee visited it with saluation : for hauing rayfed his owne body first, he promisseth to rayse ours also, as the Prophet fore-told;  
<sup>k</sup> *Thy dead shall rise, euen with my body shall they rise.*

Againe, hee that commeth to visit the sicke, speaketh gently and comfortably, to ease the affliction and sorrow of the languishing wight and fainting soule: so doth Christ speake to vs with words of comfort; *Blessed<sup>l</sup> are the poore : blessed are they that mourne : Come to mee all you that are weary and heavy laden, and I will ease you.* So hee spake to the man sicke of the Palsie ; *Sonne<sup>m</sup>, be of good comfort, thy sinnes are forgiven thee.* So to the Woman which had the bloody illue; *Daughter, be of good comfort, thy Faith hath saued thee.* So to his Disciples ; *Be<sup>n</sup> of good comfort, it is I.* So to the oppressed in the world; <sup>o</sup> *Feare not, I haue overcome the world.*

To these : as the good Physitian disdaineth not to feele the pulse, and touch the fore of the place affected; so Christ, when hee came in this Visitation, he tooke the <sup>p</sup> poore Infants in his armes, and put his blessed hands vpon them : hee put the <sup>q</sup> plaister to the eyes of the blinde : hee touched the <sup>r</sup> tongue of him that stammered : hee <sup>s</sup> put his finger into the deafe mans eares : hee put forth his pure and immaculate hand, and <sup>t</sup> touched the flesh of the filthy Leper, and healed him. We might all say with the Psalmist, *My wounds stincke and are corrupt* : but vvhat are these to

F

him,

<sup>h</sup> Mat. 4. 23.

<sup>i</sup> Mat. 1. 27.

<sup>k</sup> I say 26. 19.

<sup>l</sup> Mat. 11. 29.

<sup>m</sup> Mat. 9. 2.

<sup>n</sup> Ibid. Pers. 22.

<sup>o</sup> Mar. 6. 50.

<sup>p</sup> John 16. 33.

<sup>q</sup> Mark. 10. 16

<sup>r</sup> John 9. 6.

<sup>s</sup> Marke 7. 33.

<sup>t</sup> Ibid.

<sup>u</sup> Mat. 8. 3.

<sup>v</sup> Psal. 30. 5.

him, whose touch is the health : in faith of whom is life eternall.

Farther, as hee that commeth in loue and pittie to visite the sicke, disdayneth not the vnwholesomnesse or loathsomnesse of the place where the sicke man lieth ; no more did our Sauour Christ, refraine the company and familiarity of sinners ; the <sup>a</sup> Pharises pride did not deterre him to come to his house. Hee did not abhorre the loathsome company of <sup>b</sup> Publicans and sinners, but ate and dranke with them. He disdayned not to be placed in the very <sup>c</sup> middest of thieues, *For he came to saue sinners*, sicke persons, not the whole, and found : therefore his loue and mercy overcame our contempt, and loathsomnesse : We might say as *Peter*, <sup>d</sup> *Go from me, for I am a sinner* : Or as the <sup>e</sup> Centurion, *I am not worthy that thou shouldest come vnder the rooffe of mine house* : But hee that sheweth such loue and mercy to the sinner himselte, is content to visit also the place where sinners are.

I, and as he that comes to heale the sicke, will not omit to pray for him that is infirme and languishing : so did Christ. This part of his visitation, *S. Paul* sheweth, which *in the dayes of his flesh* <sup>f</sup> *did offer vp prayers and supplications, with strong cries and teares*. So hee remembered *Peter* : *Peter*, <sup>g</sup> *I haue prayed for thee*. So all his Disciples and Apostles : and not for them alone, <sup>h</sup> *but for all them which shall beleue in thee, through their word* : So he prayed for his enemies, *Pater condona, Father forgive them*.

And as he that indeede visiteth the sicke, is truly compassionate and grieued for him, as for himselte ; so did heere our Lord Christ : hee mourned ouer Ierusalem, <sup>i</sup> he groaned and wept ouer *Lazarus* : his bowells were moued on those poore <sup>k</sup> hungry ones, lest they should faint in the way, that the Prophet might truly

<sup>a</sup> Luke 7.

<sup>b</sup> Marke 2.

<sup>c</sup> Luke 23.

<sup>d</sup> Luke 5.8.

<sup>e</sup> Matth. 8.8.

<sup>f</sup> Hebr. 5.7.

<sup>g</sup> Luke 22.32.

<sup>h</sup> Iohn 17.20.

<sup>i</sup> Luke 23.34.

<sup>k</sup> Matth. 24.37.

Iohn 2.33. & 35

Matth. 15.32.

truely say; <sup>a</sup> Surely he hath borne our infirmities, and carried our sorrowes. The Lord hath laied upon him the iniquitie of vs all. For which the Apostle speaketh; *Non habemus Pontificem qui non possit compati*: Wee haue not <sup>b</sup> such an high Priest which can not be touched with infirmities.

<sup>a</sup> Esay 53.4.

<sup>b</sup> Verse 6.

<sup>c</sup> Heb. 4.15.

In the seuenth place, as the good Physitian or Visitor will bring oyles, and balmes, and plaisters, to heale the wounds and sicknesse of such as are at the poynt to die: so Iesus Christ, which is said heere, to come to visit vs, brought medicines and salues, and balmes of all sorts to heale our sicknesse. *Curauit corpora* (saith Saint Chrysostome) *verbo potestatis, curauit animas doctrine celestis medicina*: Our bodies hee cured by the word of his power, and our soules with the medicine of his heavenly word. Doubtlesse he brought diuers medicines to cure our euills of all kinds: sometimes hee cured by Dyer, as when hee fasted (being tempted) forty daies; sometimes by giuing vs an E-lectuary, as when hee shed his blood; sometimes by Sweat, as when hee did sweat blood; sometimes by Plaisters, as when his face was spit vpon; sometimes by Potions, as when hee dranke gall; sometimes by Incision, as when his hands and feete were pierced: these our Sauour first receiued in his owne flesh and body, that the Patient may more willingly drinke downe what hee hath seene the Physitian taste before him. Now hee hath left them for vs to take: For so many are his actions, so many medicines for our soules.

Lastly, as a good Physitian, our Sauour after, in his owne person hee hath done all these; he hath left *Episcopos*, Visitors, to ouersee, and Tutors, and Curates for his Church in his absence, till he come againe. Therefore at his very departing he gaue them



<sup>a</sup> *Matth. 28. 19.*

<sup>b</sup> *Matth. 10. 8.*

<sup>c</sup> *Marke 7. 34.*

<sup>d</sup> *Matth. 8. 13.*

<sup>e</sup> *Matth. 8. 3.*

<sup>f</sup> *Matth. 9. 21.*

<sup>g</sup> *Iohn 9. 6.*

this charge <sup>a</sup> *Goe and teach all Nations* : And he giueth a salue that will heale any fore, *Baptising them in the name of the Father, and of the Sonne, and of the holy Ghost*: And at their very first sending, *heale the sicke*, <sup>b</sup> *Cleanse the Leapers, rayse vp the dead, cast out Diuells*: freely you haue receiued, freely giue. For the care and mercy of our Lord Iesus Christ ascending vp into Heauen, left these by statute of prouision for all his sicke members: that the sauing health by him begunne, may by the dispensation and ministry of his Apostles and Prophets, and Ministers, be continued and spread abroad, to, and ouer all the world: euen to the houre of his last comming. Therefore the house & Church of God is an house of store, and prouision of medicines, to heale our sores and maladies of all sorts: the same salues and medicines, which our Lord Iesus left in the hands of his Apostles, and we haue receiued from them: their vertue is not yet any whit diminished, but they continue the same soueraigne operation and power, and shall to the worlds end: namely, the Word & Sacraments, which we apply to soule-sicke sinners. But you will say, Are these of that vertue, ministred by you, as they were when they were applyed by the hands of the blessed Apostles of *Christ*? Without doubt. For the same Christ which wrought by their ministry, enableth and inspireth ours. Christ did heale by the word of his mouth, as when he spake to the eares of the deafe, *Ephata*, <sup>c</sup> *Bee you opened*: as when hee spake the word and healed the <sup>d</sup> Centurions seruant: with touch of his owne hands; as when hee healed the <sup>e</sup> Leaper: with being <sup>f</sup> touched of an other, as of the woman which had the bloody Issue; and the same Christ tooke Clay and Spittle, and <sup>g</sup> annoynting the eyes of the blinde restored his sight. If then you esteeme of those honourable ministers of Christ

as worthier means, by which he gaue help and life, and  
think of vs but as Clay and Spittle, in respect of them:  
yet thence the hands of the same Iesus Christ worke  
by vs, our ministry is as effectuell to worke your sal-  
uation as theirs was. For this cause Christ vnder the  
person of the <sup>a</sup> Samaritane bringeth the hurt and  
wounded man, which is the sinner, into the Inne,  
which is his Church: where he deliuereth to the hoste,  
which is the Angell or Minister of the Church, those  
two pence of his Word and Sacraments, giuing him  
charge ouer him, till he come againe. The same charge  
and cure then which our Lord tooke vpon himselfe in  
his owne person, and by word of expresse command  
wee receiue from him: wee must not giue off, but  
continue it till his second comming. And I must con-  
fesse I neuer vnderstood that place <sup>b</sup> of Saint Iames,  
(*Pure religion and undefiled before God, euen the Father, is  
to visite the fatherlesse and widowes in their aduersitie,*)  
vntill I conferred it with this place. For whereas the  
truth speakes it, and Iesus our Lord, of whom is our  
religion, maketh the primary end of his comming  
into the world, the visiting of poore and sicke, as this  
place sheweth, and the Prophet in plaine wordes:  
<sup>c</sup> *Now for the oppression of the needy, and the sighes of the  
poore, I will arise, saith the Lord, and set at libertie him  
whom the wicked hath snared:* If this (I say) be so; the  
verity and truth of our religion shall appeare in this,  
if we shew pittie and comfort to the poore and weak,  
and seeke the health and help of all infirme and dis-  
eased, of minde or body. For as Christ made this  
same his end, so he made it ours as I shewed in his  
mission and giuing the charge: if we then omit this,  
we are not true disposers of the Word & Sacraments,  
but very hypocrites and counterfeits.

O how happy are they which carry about with  
F 3 them

<sup>a</sup> Luke 10.24.

<sup>b</sup> Iames 1. 27.

<sup>c</sup> Psal. 12.5.

them these diuine medicines, seeking the wounded and sicke, in holes and corners of the earth: which go and looke about in the streetes, and fields, and high-ways, if they may heare any that groane, or finde the bruised and wounded, to bring them to the Inne. For the Apostles of Christ carried these abroad ouer all the world; now to Corinth, now to Rome, now to Antiochia, now to Aegypt, now to India. Some visited the Athenians, some Ierusalem, some the Ilands, some the maine, and did excellent cures. They did as the Prophet <sup>a</sup> saith, *Goe tell of this saluation from day to day, from yeare to yeare, from one end of the world to another, till their* <sup>b</sup> *sound was heard in all Nations.* Like good Chirurgions they set vp the signall of the Gospell, in obscure and remote places, that the sicke, and sore of all sorts, and of all places, might resort for helpe and remedy.

<sup>a</sup> Psal. 96. 2.

<sup>b</sup> Psal. 19. 4.

<sup>c</sup> Rom. 2. 19.

Wee see the sicke lie at our doores, and apply no medicine: wee haue not brought into the house of our neighbours and deare brethren. Some hide this heavenly Elixar, when so many fainting and languishing soules are at the poynt to dye: some take vpon them to be *οδοι γοι του φω φως σαμ ην σκοτες*, *Leaders of the blinde, Light to those which are in darkenes*; which themselues had neede to be led by others: some for balme giue vs poyson, for the word of life, Traditions of men, and drugs of their owne sopplicating. But leauing these, come we to our last part.

*To giue light to them which sit in darkenesse, and in the shadow of death, and to guide their feet into the way of peace.*

**T**His visitation hath order: first on our Vnderstanding, to which it giueth light: secondly, in our Will, by causing vs to walke in this light, in our newnesse



nesse of life; the first teacheth vs to eschew euill, the second, to doe good.

For the first, we cannot see Christ, vnlesse he bring a light with him: for our <sup>a</sup> world is full of darknesse: we were called <sup>b</sup> *a people which sate in darknesse*: for sitting is fit for darkemen, which can not see whither they goe, which cannot worke. For this cause Christ saith, *I am the light of the world*: as much as to say, I bring light with me. And Saint Iohn <sup>c</sup> of him, *The same is hee that lightneth euery man that cometh into the world*. So of the visiter. Of the visited: *You were <sup>d</sup> darknesse, but now you are light*: Which being so, hee inferreth, *Walke like children of the light*. When wee can walke so, wee are safe; the cure is done, and Christ hath his end, for which he came to visite vs.

Well then may he giue light, which is himselfe the light. Wee see, that the light is of all things the sweetest and purest; it hath no mixture of contrariety; it shineth vpon durt, and is not durted; vpon filthy things, and cannot be defiled: So is Christ, of whom wee doe not say onely, <sup>e</sup> *With the cleane shalt thou be cleane*, for hee is pure amongst the vncleane, and righteous in the midst of sinners, free from all contrarietie of sinne, from all mists and cloudes of darknesse and ignorance: and therefore thus speaketh to vs, *While you <sup>f</sup> haue light, walke in the light*. O blessed are they which walke not in the light of men, nor of their owne vnderstanding, nor in the light of Angels, but of the eternall Sonne of God, which shineth in himselfe, and in all, and ouer all. The holy men which were before, desired to see this light: *Abraham <sup>g</sup> desired to see my day*. The Angels desire to see it: as Saint Peter, after he shewed the Inquisition of the Prophets, into those things which should be fulfilled in CHRIST, after repetition made, saith in the tenth

a Psal 74.20.

b Esay 9.2.

at alth. 4.16.

c Iohn 8.12.

d Iohn 1.9.

Ephes. 5.8.

e Psal. 18.26.

f Iohn 12.35.

g Iohn 8.58.

verse,

i I Pet. 1. 10.

a Matth. 13. 16

b Iames 1 17.

c Psal. 139.

d Psal. 119: 105

Matth. 24. 14.

verse, <sup>a</sup> into the which things the Angels desire to see. No wonder then if wee heare the Light it selfe say, <sup>a</sup> Blessed are the eyes that see that which you see: for many Prophets haue desired to see the things which you see, and haue not seenethem. And blessed are they that see this pure Light: the resplendant Image of the Father, <sup>b</sup> with whom there is no variablenesse, nor shadow by turning: which shineth vpon the vile, and yet is glorious; vpon polluted in their sinnes, and yet is cleane: to whom not onely the light is light, but darkenesse is light, <sup>c</sup> the day and the night being to him both one. And this is he which lightned the Law & Prophets, which were before Christ was knowne, darker than the night, as they are yet to the Iewes which haue not beleueed: secondly, he lightned the people of the Iewes before, such as expected him: for they had some light by the Word in respect of the heathen, as the Psalmist <sup>d</sup> Thy word is a light &c. and rising first from them as from his East or Orient, is carried ouer all the world, and hath giuen light to vs that sate in darknesse. Of his first rising reade the last chapter of Saint Luke, at the end of the chapter; Goe and preach Repentance and remission of sinnes to all Nations, beginning from Ierusalem. Hence sprang this blessed light first: and then besides his dispersion into other parts of the world, was carried ouer all Greece, Italy, Germany, Spaine, France, and rose to vs also, and is now making day to the Indians and Antipodes; for the world shall not end till hee haue finished his course: I meane till (as the Euangelist Saint Mathew saith) the Gospell be preached in all the earth, and be a testimony to all Nations. And then the end shall come. To this light wee are contrary by nature; for we are conceiued in sinne, borne in sinne, and without his grace, must die in our sinnes.

Secondly,

Secondly, light is faire and pleasant, without which, nothing is beautifull: For if the eye be good, it seeth nothing in the darke: therefore some hold, that the Light is of the essence of colours, *Quis quicquid cernitur, cernitur secundum actum lucidi*: Every thing in that quality wherein it excelleth, doth make other things of like excellence. Now CHRIST giueth to vs light; is not he then excelling in light? See what lights hee made his Disciples. <sup>a</sup> *You are the light of the world.* So the iust shine <sup>b</sup> *ὡς φῶς ἐν κόσμῳ, as lights in the world.* So the Spouse <sup>c</sup> of Christ looketh as the morning, faire as the Moone, pure as the Sunne. All other faces haue their beauties in themselues; but the face of our Sunne maketh beautifull ail that behold him. So did Moses face <sup>d</sup> shine, euer after hee had seene God in the mount: And my Text saith, *To give light to them that sate in darkenesse*: Not onely to shine to them in himselfe, but to make them shine to others, as I haue shewed. Christs shining is his holinesse and righteousness; our shining is to follow him in holinesse and righteousness: that as his beauty and light hath drawne vs to him, so the light of our good works may draw others after vs. If you should aske me how you might deriue off this light, which is in Christ, vpon your selues; I should exhort you to set your face to his, to looke directly vpon the face of Christ. For as the Sunne enlightneth the cloude, when the cloude is directly oppolite to the Sunne; as wee see in the Rainebow, albeit the cloude is obscure and darke, yet in it are seene diuers faire colours, as purple, and red and white, as also in other cloudes of white and rosie colour: But this is neuer seene, but when the face of the cloude looketh full in the Sunnes face, as when the Sunne is East, and the Cloude is West; so it is in Prayer: for then, if at any time, man looketh full in

G

Gods

a Mat. 5. 14.

b Phil. 2. 15.

c Cant. 6. 9.

d Exod. 34. 29.



Luke 9. 29.

a Psal. 34. 5.

b Psal 36. 9.

c 2 Cor. 4. 6.

d Psal. 119. 105

e Iohn 12.

f Iohn 9. 4.

g Exod. 31. 1.

Gods face, and then doth God shine in vs with the diuine colours of his grace, and giue vs that purple, that beautie and light of his Children. CHRIST hath proued this to vs in his Transfiguration: for he did not receiue that Sunne-bright irradiance and splendencie, but in Prayer: *Oranti facies mutata est*; while hee was praying, his face was changed. This change in vs is called the light of Gods face: <sup>a</sup> *Lord, lift thou up the light of thy countenance upon vs*. Come to him and you shall be enlightened; after some translations, your faces shall neuer be confounded. Againe, in another place; <sup>b</sup> *In thy light wee shall see light*. Saint Paul: <sup>c</sup> *God which caused the light to shine out of darkenesse, is he that hath shined in our hearts, to giue the knowledge of the glory of God in the face of his Sonne Iesus Christ*. For our parts, let the light of this heauenly Sunne draw vs all to him, that wee may for euer see light in his light. Thus much of the Vnderstanding, which is the guide: now of the Will, which must be lead by it, to guide our feete into the way of peace.

Here wee learne it is the same Light which illuminateth our Vnderstanding, and guideth our feete: wherefore when the Prophet said of Gods Word, that it was *a Lanthorne and a light*, addeth to these, <sup>d</sup> *to my feete, and to my pathes*. For without light there is no sure footing, no certayne going: <sup>e</sup> *Hee that walketh in the darke knoweth not whither he goeth*. Without light there can no worke be done: <sup>f</sup> *The night commeth, when no man can worke*. For if Bezaleel and Aholiab were chosen from God, and filled with the <sup>g</sup> *Spirit of God*, to worke curious workes in Braſſe, and Siluer, and Purple, and Gold, for the beautifying of the outward Tabernacle; what light of vnderstanding must they haue, which must doe those workes which are required to beautifie and adorne the inward Tabernacle?

So

So then, before this Light did shine, no man could doe those workes which pleased God: there were no Day-men<sup>h</sup> which laboured in the Vineyard, no skillfull<sup>i</sup> Artificians which knew to lay right vpon the foundation, Gold, Siluer, or precious Stones: no spirituall Husbandmen which knew how to put their<sup>k</sup> hands to the plough: there were none found that ranne the race for the<sup>l</sup> price of that high calling. The Psalmist saith; *The<sup>m</sup> Sunne ariseth, &c. man goeth forth to his labour*: Christ Iesus, the Sunne of Righteousnesse, first rose to the world, then rose his Apostles, and the Saiats, and all the holy men of God, to doe the workes of eternall life: then rose the Pilgrims and Trauailers, and put their feet into the way of peace. Doe not men put lights on Towers vpon high hils, that when the darke tempest is at Sea, the Saylers may steere their course to the harbour and shun the rockes? Therefore to vs from an high this light hath shined, from the tender mercies of our God; that wee may all direct our course, in the blacke night of this stormy world, to the harbour of life eternall. S. *Augustine*: *Gratia precedit, vt homo bonum velit*: The light of grace goeth before, that man may will that which is good: for, as hee saith; *Nulli sunt conatus liberi arbitrij nisi per gratiam excitentur; frustra, nisi adiuentur*: Our free-will can haue no endeaour, vnlesse it be first raysted by Grace; and yet this being had, it is nothing, if by grace it be not holpen and seconded. So then the light doth first allure vs, that wee may begiune; then helpe vs in doing good, that wee may goe forward: and lastly, bring to the end of the way, that wee may be glorified and crowned.

I will yet briefly relate three properties of the light, to the purpose I haue already spoken, and so I will end. Wee know that the light by multiplication of

<sup>h</sup> Mat. 24.8.

<sup>i</sup> 1 Cor. 3.12.

<sup>k</sup> Luke 9. 62.

<sup>l</sup> Phil. 3. 14.

<sup>m</sup> Psal. 104.23

her beames causeth things to burne : for when the Sunne-beames strike vpon a thicke and solid body, being denyed passage they recule backe, and being vnited, returne with treble force. By this meanes of repercussion, the Sunne-beames where they haue most resistance, by hitting most surely, are the more vehemently recoyled, and beget most heate : by reason whereof there is more heate at Summer vpon the Sea, then vpon the Land, because of the smoothnesse and plainnesse of the superficies: and the Snow is sooner melted in the vallies then on the highest hils. In like manner are our hearts kindled with the loue of God; for that we are first inflamed with the desire of eternall life, it commeth from the beames of this Sun, which striking our hard hearts, (when they finde footing, and we with-draw not our hearts from the word preached,) are recoyled and returne againe with multiplied force, beating, striking more and more, till the heart and minde of man, receiuing the liuely heate of Grace, burne with the loue of God. But wee must take heede that wee be low and playne in humblenesse of heart, like the vallies; not proud and high in our owne conceipt like the hils. Wee must hide and keepe the grace receiued (which is the onely way wee haue to make roome for more) that it may multiply her beames : till our hearts frozen with sinne, doe thaw and melt, wee must not suffer these celestially Sunne-beames to glaunce away : *<sup>a</sup> The light and the Sunne rose vp, and the humble were exalted: God resisteth <sup>b</sup> the proud, but to the humble hee giueth grace.* See how our Sunne-beames shine in the vallies; *Hee hath looked vpon <sup>c</sup> ταναωσις*, the humiliation of his handmaide : *Hee <sup>d</sup> hath put downe the mighty from their seate, and exalted the lowly.* The proud Pharisees were neuer the better for this light; *Because <sup>e</sup> you say we see, your sinne remaineth.*

Againe,

<sup>a</sup> Hest. 11. 11.

<sup>b</sup> Ierem. 4. 6.

<sup>c</sup> Luke 1. 48.

<sup>d</sup> Verse 52.

<sup>e</sup> John 9. 41.



Againewee see the nature of the light is to reconcile contrarieties, by influence and immiffion of beames: for what were this world, but a Chaos of discord, confifting of contrarieties, still relifting, fighting, destroying each other? This strife, this discord the light of the Sunne doth take away, and binde and reconcile things hot and cold, and moyft and dry, in a band or knot of loue and concord: fo that of that thefe natures of contrary qualities, fet and tuned together, is made that excellent Mulicke and harmonie of the life of all things vnder heauen: when thefe iarre and fall out of tune, then death enfueth. Thus then wee see that were it not for this materiall Sunne, nothing vnder heauen could liue, but all things would dye and perilli. For, as *Damascene* faith, *Compositio est principium discordie, discordia distantie, distantia dissolutionis*: Composition is the beginning of discord, discord of distance, distance of dissolution. Thus vvas our Spirituall state: wee were contrary to God, to Gods Angels, at discord with our selues, and contrary one to another; by reason whereof wee were all dead in our finnes: but when the Grace of the glorious Sonne of God shone to the world, he first reconciled man to God, by taking away that hand-writing which was contrary to vs, because it accused vs still to God: and by <sup>f</sup> *satisfying for our finnes upon the Crosse*. This the Apostle confirmeth; *Being iustified by faith, we haue peace toward God*: of this peace we are assured, because God hath <sup>h</sup> *sent forth the spirit of his Son, by which we cry Abba Father*; and this the holy Ghost himselte testifieth in vs, because by him, *the loue of God is shed abroad in our hearts*: this was the proper worke of this Sunne; there is one Mediator of God and man, the man Iesus Christ.

The second which is making peace in vs, and restoring vs to our selues, was wrought by this selfe-same

Ephes. 2. 1.

f Col. 2.

g Rom. 5. 1.

h Gal. 4.

i Rom. 5. 5.

k 1 Tim. 2. 5.

l 1 Iohn 3. 8.

m Ephes. 4. 23.

n 2 Cor. 4. 16.

o Col. 3. 5.

p Phil. 4. 7.

q Phil. 4. 4.

r Isay 9. 3. 4.

s Rom. 5. 1.

t 1 Cor. 6. 17.

u 1 Cor. 12. 13.

x Gal 4. 22.

Sunne of righteousness. First, by vndoing, or *loosing the<sup>l</sup> worke of the Diuell*; which was sinne, in which wee are fettered, and bound, and captiue. Secondly, by deliuering vs from our outward enemies, both bodily and spirituall; as here *Zacharias* testifieth, *that wee being deliuered from the hands of our enemies, should serue him without feare*. Thirdly, by freeing vs in that inward fight and luct, that intestine and ciuill warre of the spirit against the flesh, and the flesh against the spirit: of which *Saint Paul*, the seauenth to the *Romanes*, from the fourteenth Verse to the fife and twentieth, and poynts to Christ as his deliuerer: *I thanke God through Iesus Christ our Lord*. By the first we are free from our enemies: by the second we are free to our selues: by the third, wee are free to God. Wee feele and finde the loosening of the worke of the Diuell, by our *renning in the spirit<sup>m</sup> of our minde*: and by that *perishing of the<sup>n</sup> old man*: and *o mortification of the lusts of the flesh*: as *lust, conetoufnesse, &c.* wherein wee walked when wee liued in them: wee feele the second by *peace<sup>p</sup> of our heart*, and *reioycing in our<sup>q</sup> spirit*: namely, that wee are deliuered from the feare of our enemies; of which reioycing the Prophet spake before, *They shall reioyce before, as men reioyce when they diuide the spoyle: for the yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressor hath thou broken*. And lastly, wee haue the experience of inwardly being reconciled, and at one with our selues, by that peace we<sup>s</sup> haue with God.

Thirdly, hee hath reconciled man to man: because all that beleue in him, and *t are ioyned to the Lord*, are *one spirit, one body*: we are all *v baptised by one spirit into one body*: there is no difference, *there<sup>x</sup> is neyther Iew nor Greeke, bond nor free, male nor female, but wee are all one in Christ*. Therefore the Church is called *Ecclesia*, of *καλέου*, of calling vs all together: and Religion of *religando*,

*religando*, of binding vs all in one bundle : see how many pieces molten with the beames of this Sunne, doe all flow into one spirituall masse or lumpe; *They that were beleued were in one place, and had all things common: the multitude of them which beleued were of one heart and of one soule.*

<sup>1</sup> Acts 2. 44.

<sup>2</sup> Acts 4. 32.

And lastly, how Loue and Peace is confirmed with vs and the Angels, they themselues haue declared, when for our redemption wrought by Christ they reioyced; and a multitude of Angels lauding and praying God, said : *a Glory be to God on high, and peace in earth, and towards men good will* So mans vnion to himselfe is by *Peace*; to his neighbour by *Good-will*; to God by *gining glory*; and to Angels by our *lauding* and *praising* God on earth, as the Angels doe in heauen : therefore rightly doth the Apostle say of Christ, that *it pleased the Father b by him to reconcile all things to himselfe; and to set at peace through the blood of the Crosse, both the things in heauen and the things in earth.* And againe, *to c gather together in one all things both which are in heauen and earth, euen in Christ.*

<sup>a</sup> Luke 2. 14.

<sup>b</sup> Col. 2. 20.

<sup>c</sup> Ephes. 1. 10.

We see lastly, by experience, that the nature of light is to refine things and sublime them: when the beames of the Sunne lift vp into the vpper parts of the ayre, moyst vapours, of which are caused the clouds that are carryed about ouer our heads; and hot and dry exhalations, whence wee haue those Meteors in the highest Region; as fiery Darts, and Starres shooting, and Starres blasing : so doth our Lord Iesus, by the working of his Spirit, lift vp vile sinners to an high and heauenly life, which burne so with his loue, that like Meteors, wee see them high aboute the men of this world. So they of whom the Apostle; *d Our conuersation is in heauen: e which seeke the things which are aboue, of an vpper Region : and some are like Clouds,*

<sup>d</sup> Phil. 3. 20.

<sup>e</sup> Col. 3. 1.

as



f. *Ioy* 60. 8.2 *Cor.* 5. 14.h *Gen.* 5. 22.2 *Kings* 2. 11.1 *John* 5. 35.

as the Prophet; *Who are these that flye like clouds?* such were the Apostles which watered all the earth with preaching the Gospell: such a Cloud was Saint *Paul*, watering *Corinth*, *Ephesus*, *Athens*, *Rome*, and all the Regions about. See what a good gale of winde he had, the love of *Christ* constraines mee. Hence were those holy Martyrs carried vp like fiery Meteors: of this, *Henoch* and *Eliab*, two shooting Starres: and to these, *John Baptist*, hee was a shining and a burning light, a blazing Starre: These ardent spirits, the true Light, *Iesus Christ*, hath drawne vp to heauen, by the way of his peace. God graunt our feete may follow them to eternall life and glory.

*Amen.*

F I N I S.



# THE SINNERS

*Looking-glasse.*

*The fourth Sermon.*

LUKE. 7. 37. 38.

37 And behold, a woman of that Cisie, which was a sinner, when shee knew that Iesus sate at Table in the Pharisees house, shee brought a Boxe of Oyntment:

38 And shee stood at his feete behinde him weeping, and beganne to wash his feete with teares, and did wipe them with the hayres of her head, and shee kissed his feete, and annoynted them with the Oyntment.



It is receiued with men of best iudgement, that all sorts of men are not fit hearers of all sorts of learning: but as the excellencie of the learning is, such ought to be the vnderstanding and disposition of the hearer. For this cause Aristotle repelleth youth, and such as haue not the perturbations of their mind calmed and settled, from hearing

H

that

*Eth. l. i. c.*

that part of Philosophy which disputeth of Temperance and Manners: for, saith hee, *They which are carryed away with lust and euill affections, will not lend good attention to honest and wholesome Precepts.* In like sort, hauing to speake in this place of the wonderfull Repentance of this sinfull woman, I require hearers of like affection and disposition, such as can be as well contented to weepe as to heare: for to others, what will it auayle mee to speake, or them to heare? Shall I speake of Mourning to them that laugh? of Repentance to them which delight in sinne? Let vs not, with the Pharisee, presume to sit at table with Christ, which are not worthy to gather vp the crummes vnder his Table: let vs not presume to presse into his bosome, before wee haue first throwne our selues downe at his feete: but let vs pull presumption out of our eyes, that we may see our sinnes, and be sory for our sinnes, and then shall our seeing be well amended, and Christs feete well washt. Wee haue all sinned, wee haue not all lamented: let our eyes which were windowes to let in sinne, be turned into dores to let it out: and learne wee by the example of this said woman, so to loue Christ, which is the remedie for our sinnes, that our teares may beare vs witnesse, that wee are sory for our offences: for our flesh and weake nature doth lay vpon our soules heauie burthens, and in the <sup>a</sup> *Mesheck* of this world, wee are constrained to dwell with sinne: neyther can wee haue deliuerance till with *Mary* and <sup>b</sup> *Ioseph*, wee haue sought Christ sorrowing. O let vs seeke him while he may be found, and begin to wash his feete while yet he sitteth and dineth with vs. For if you will know whom this action of deepe humiliation doth concerne, it concernes the most righteous man, it concernes all sinners, and no man is so righteous but he is a <sup>c</sup> sinner.

<sup>a</sup> *Psal.* 110. 7.

<sup>b</sup> *Luke* 2. 48.

<sup>c</sup> *1 John* 1. 10.

Wee



Wee haue in this Scripture three things of note : first, the state of a sinner; *Behold a woman, which was in the Citie, a sinner* : secondly, her motiue to repentance; *when she knew &c. brought a boxe of Oyntment* : thirdly, the manner of her Repentance; *She stood at his feet behinde him weeping, &c.*

And for the first, with obseruation of her sexe : she is noted out to vs for three things : 1. She was a notorious sinner; *Behold* : 2. A common sinner; *in the Citie* : 3. Shee is set downe for custome and continuance in sinne; *a sinner*.

In the second wee haue two things to obserue : 1. Motiue; *when shee knew : &c.* 2. Progresse of Repentance; *She brought a boxe of Oyntment*.

In the third, which is the Manner of her Repentance, wee finde sixe things worthy obseruation : of which foure belong to the bitter of Repentance, two to the sweet of comfort.

To the bitterneesse : 1. Shame; *Shee stood behinde* : 2. Feare; *at his feet* : 3. Sorrow; *shee wept : &c.* 4. Abiection; *shee wiped his feet with the hayres of her head*.

To the sweet two things : first, the vse of her loue : secondly, the oyntment of her deuotion.

For the person penitent : *A woman*. She is not named; which wee may enterpret diuersly : eyther for her honour, because as Christ couered her sinnes; so the Scripture couereth her Name : or for her dishonour; as if a sinner were not worth the naming : for what doth sinne? eyther giue vs a foule name, or take away that good name wee had before : so when her sinnes are named, her name is obscured. And what maruell if sinne, which destroyeth Nature, take away our Names? When she doth well you shall see her story with her name annexed; here her sexe is onely mentioned, *A woman*. <sup>a</sup> *Moses* is said to haue taken the

<sup>a</sup> *Exod. 38.8.*

Looking-glasses of the women which assembled at the doore of the Tabernacle, and haue made the Lauer of Braſſe, in the which the Priests might looke when they came into the Tabernacle, and see if there were any spots in their garments, or any vncleannesse. The holy Scripture hath proposed the examples of godly women, of which wee may make to our selues better Looking-glasses, when wee come into the Church; as the Faith of the woman of <sup>b</sup> *Samaria*, the Deuotion of *Mary Ioanna* and *Solome*, *Luke 10*, the Godlinesse of *Martha*, the Humilitie of the <sup>c</sup> *Canaanitish* woman; aboue all, the Repentance of this sinfull woman, a myrrour for all men and women to looke in. Through a woman the Serpent ouer-threw man; but in this woman Christ hath so mightily ouer-throwne the Serpent, that where hee thought him settled, (for seauen <sup>d</sup> Duels were in her) thence he is first throwne out, and in her God is most highly glorified. Sathan is mighty in destroying, but Christ more potent in sa- uing. Therefore as in the dayes of <sup>e</sup> *Iabin*, a woman, namely *Iael*, had renowne aboue *Barak* the leader of Gods people, by slaying *Sifera* the Captaine of the Hoast of the aliants; so here a woman hath obtained, not onely to be compared with the best followers of Christ, but to be commended aboue them all, as ha- uing done more honor to Christ, then all the twelue Disciples; I, then <sup>f</sup> *Peter* himselfe.

Wee haue the person, let vs see her state. [*Behold.*] Wee may moue attention from this word to the whole action: for, *Ecce* is euer put for a word of wonder, and note of admiration. Behold: consider this well: be present with your mindes you which haue your bo- dies here: behold, all from the highest to the lowest, a memorable example, a case worth deepe pondering, take downe all this Scripture, examine euery parcell and

m. 16.

Soma.

b Marke 16.

c Mat. 15.

d Luke 8. 2.

e Iudg. 4. 21.

f Luke 7. 44.

Ecce.

and mite, let none passe, we are summoned by a Trumpet : all you which are present behold. But if we ponder the foulness and notoriousness of her sinne, behold againe, here is a Sinner and a Sauour; the foulest Sinner, the greatest Sauour; here is a filthy Swine bathing in a Christall fountaine; here is bitter Wood cast into sweet water; here is a Woman supplanted by Sathan, here is Sathan vanquished by Christ : for hitherto the Scripture tendeth, that no sinne may seeme incurable, CHRIST vndertaketh the most desperate cure on the most soule-licke Patient that euer was: for of none before wee reade that was possessed of seauen Diuels. Here is a Leaper full of spots, here is a Lambe without spot : behold the cleansing of the most filthy sincke that euer was: and these sinnes were not hidden, they were carnall, euery eye might see them; they did stinke in euery nostrill; they did cry in mens eares. Adde sinne to sinne, wounds to wounds, corruption to corruption, stench to stench, giue Sathan leaue to doe his worst, let him sting to the very death, with the foulest forke of sinne, let him not onely enter in at the doore, but into the whole house, let him binde and chayne the Master of the house, let him take possession, let him fortifie himselfe with sixe Diuels more, till hee haue absolute power and keepe the keyes; this was the very state and case of this woman: for when wee are growne to be most notorious sinners, then hath Sathan most absolute power ouer vs,

But as if it were not enough to make sinne exceeding sinfull by inherent and predominant spot and taint of foulness, here is added to aggrauate it, the circumstance of the place : a sinner in the Citie: shee was hurtfull to her selfe, more to others : it was in a Citie, where shee liued, and by lewd example giuen, drew others to offend: her example was the more hurt-



Exempla

full, because it is thought shee was of good Parentage; for euill examples in meaner sorts doe teach, but in greater personages they doe compell. Shee liued in a Citie where were more Preachers, shee was better taught, and she sinned against rebuke and reproofe, to contempt of Gods word: shee liued in a Citie, where many eyes were open vpon her, where it was matter of infamy to offend; yet did she offend against shame and report, not caring who did see her filthinesse: she liued in a Citie, where she had honours of birth and Parentage; yet did she not care how she did pollute and turpifie her Name, and dishonour her House and Stocke: shee liued in a Citie, where was feare of Lawes execution and punishment; she cared not for Lawes, nor him that bare the Sword: lastly, she liued in a Citie, where her lewd example might draw many with her into perdition; shee cared not how many soules shee brought to hell. Doubtlesse the most darke corner, and the remotest place is too cleane to harbour a sinner: then why should vncleane and infamous sinners aduance themselves to the most frequented places and open light? This must needs make her state more desperate, that she was past shame: for, *perijt cui perijt pudor*; to him to whom shame is perished, perishing is ineuitable; for the hedge is broken. Thus was shee like that harlot of whom the Prophet; *& Take an Harpe and goe about the Citie (thou Harlot that hast beene forgotten) make sweet melody, sing moe songs that thou maist be remembered*: so is this woman remembered, being called a woman sinner in a Citie, where were many sinners, yet shee named onely, as if there had beene no sinner but her selfe.

Isay 23.

30.  
Peccatrix

To make her state yet more dangerous, there is one circumstance remayneth: *Peccatrix*, a sinner: shee as a common sinner, a woman that had continued in her wickednesse,

wickednesse, adding one vncleannesse to another, and by custome become so inveterate, that shee tooke her name from thence, a woman sinner; as if wee should call her *Mary the sinner*: for wee say well that euery Denomination is from the greatest part; for wee may not call him Drunkard which hath once bene overcome with drinke; or him an Adulterer which hath once offended; but if hee continue and amend not, then hee may well be so called: no more euery man that sinneth ought to be called a sinner; for then all men should be called sinners, for euen the best doe offend, yet <sup>h</sup> some are called iust and perfect men: but if a man let sinne raigne in his flesh, and deliuer the raynes to wickednesse, he ought to haue his name from hence: such a one was this woman. It is a true saying, *Custome is another nature*: so this woman for continuance so long in a lewd life, is noted to be of another nature, for which shee hath another name. It were little to say, another Nature; Sinne preuayles aboue Nature, and ouer-throweth the whole man: it turneth Men into Beasts and Monsters, forgetting themselves and the honour of God that made them: it beateth downe Grace, and forceth Gods Word, and the terror of his iudgements: it buryeth men aliue, and leauing in him no sparke of Grace, onely lendeth him a rotten carkasse to walke in. Hence some are compared to <sup>i</sup> bruit beasts, some to be worse then <sup>k</sup> beasts, some <sup>l</sup> Adders, <sup>m</sup> Lyons, <sup>n</sup> Foxes. When Custome hath put on habit of sinne, we are more filthy then Swine: The second of *Peter*, *The Dogge is returned to his owne vomit, and the Sow that was washed to her wallowing in the mire*: take from this word Sinne what you will, there is no vilenesse, no filthines, no damned contagiousnes which sinne hath not. Looke vpon this abhorred face, and learne shame and defiance. If you haue sinned  
haynously,

<sup>h</sup> Mat. 1. 19.  
<sup>i</sup> Job 1. 1.

*Custome of sinne*

*Mal. pecca-  
ti.*

<sup>i</sup> P<sup>sal.</sup> 49. 20.  
<sup>k</sup> I<sup>say</sup> 11.  
<sup>l</sup> P<sup>sal.</sup> 140. 3.  
<sup>m</sup> P<sup>sal.</sup> 4. 3.  
P<sup>sal.</sup> 10. 8.  
<sup>n</sup> Luke 13. 32.

haynously, yet sinne not openly: if openly, yet not vsually, continue not: if yee haue continued sinners a long time; if any man haue lyed so often, that he may be called *such a one the Lye, or the Drunkard, or the Whoremaster*, yet here is a patterne for amendment: you see the recouery of the most notorious sinner that euer was, *Mary the sinner*: you haue heard of her offence, now learne with her to repent.

For as foure things may be noted wherein shee sinned aboue all other men: first, her sinnes were carnall, apparant, scandalous: secondly, publike, in a Citie: thirdly, many, *denuissa sunt ei peccata multa*; many sinnes are forgiuen her: fourthly, of diuers kindes, she had seauen Diuels. So wee haue foure arguments in the Gospell for her commendation.

First, Repentance: for although the teares of the Prophet were many, which watered his couch, and Peter wept not a little, which wept bitterly, yet is not the like report in all the Scriptures, of Repentance, as in this sinfull woman. Secondly, shee is commended for her Liberalitie in the best sort, in ministring to Christ of her goods. Thirdly, her Deuotion, she sate at his feete to heare his Word. Fourthly, her Loue, shee came to the Sepulcher to annoynt his body. The stone which lay vpon the doore of the Sepulcher was not so heauy, (that thou *Mary* shouldst say, *Who shall roule away the stone?*) as sinne which cleaueth to our soules and bodies: who shall roule away this stone? who shall deliuer vs from this body of sinne?

Sinne is *ἁνομία*, transgression of the Law: the more wee transgresse the Law, the more contrary we are to Gods Word: the more contrary to Gods Word, the farther we depart from God, which saith, *Thou shalt not turne aside from the Commandement*; that is, not sinne:

The

• Psal. 6. 6.

P Mat. 26. 75.

q Luke 10. 39.

r Marke 16. 1.

s Iohn 3. 4.

t Deut. 5. 32.



The reward of sinne is death, which is contrary to the nature of our soules, which are immortall: for by sinne Death entred, and without contrarietie there is no death, and our soules could haue admitted nothing to them contrary, but sinne, but here is the remedie: Art thou a sinner? so was *Mary*: Art thou a great sinner? so was shee. But shee which went astray, by finding Christ hath found the way: for, *Christ is the way*. Shee which was dead in her sinnes, by coming to Christ is quickened: for, *he is the life, and the resurrection from the dead*. But considering hee must draw vs before we can come, and send his quickening Spirit, before the wight which sleepeth in sinne can awake; this sinfull woman came to Christ; but who opened her eyes? who told her shee was a sinner? wee must enter into deepe consultation with our selues, what is the nature and danger of sinne, in what state sinners are: we must lay our crookednesse before the straight Law of God, and examine our vnrighteousnesse by his perfect Word: and then by the grace of God, not onely the heart shall repent, but the eyes, and hands, and feete, and all the instruments of sinne, shall be humbled. Neyther let vs thinke that our sinnes onely are a burthen too heauy for vs to beare, but let vs thinke the least sinne to be a burthen too heauy for vs to beare: and hee that is most righteous, let him not thinke himselfe so, for sinning least, but for repenting most: I say, hee that is most righteous, let him consider their heauy trauell which seeke to be disburdened of their sins: for we must first be grieued, else how can wee be comforted? and they which loue their sinnes, how can they seeke Christ which forgiveth finnes? and if wee seeke him not, wee cannot finde him? for hee will be found of them which seeke him.

And thus we are come to the motiue of her repen-

I

tance;

Rom. 5. 12.

Peccati & m

u Iohn 14. 6.

x Iohn 11. 25.

1 Mat. 9. 12.

2 Luke 12. 38.

3 Iohn 2 3.



+

Tempus & Differe-

+

et po-  
ri a:

tance; When she knew that Christ sat at Table in the Pharisees house, she brought a boxe of Oyntment. Christ we read, vsed to take meate with foure sorts of men: first, with y Publicans and sinners, to winne them to repentance and amendement of life: secondly, with the iust and righteous which hee loued, as with 2 Martha and Mary; to increase in them Loue and Deuotion: thirdly, with his poore friends and kinsfolke, to relieue their wants: fourthly, with the proud Pharisees, as here, to rebuke their pride.

No doubt but this woman had entended to come to Christ, where euer hee had beene, being so touched with repentance, that she could no longer deferre the remedie; so sinne-sicke, so soule-sicke shee was: for how had she knowne where Christ had dined, had she not made inquiry after him? so when she knew, shee made no delay, though to come to the proud Pharisees house, where shee knew her pretended worke of repentance should be had in scorne; though to come at dinner-time, a time vnseasonable for teares and mourning; though to come in their presence which well knew her wicked life, and as might be supposed, would be offended at her action.

Alas deare Christians, many places can witnesse of our sinnes; but where is the place can testifie of our repentance? there is no time, no place vnseasonable for this. Here is a knowledge brings good effect: Mary knowing where CHRIST is, comes to him, wee haue as much neede, and yet wee seeke not Christ: wee know where hee is, yet wee come not to him, wee shunne Repentance, wee feare not Sinne: O wicked shame! When wee are vile and confounded before GOD, then haue wee honour; but when wee cease to shame and blush before him, then wee are confounded.

Ἄιδως δὲ ἀγάν κεχρημένον ἀνδρα νομίζα.

*That Modestie we iustly blame  
Which keeps the begging man from shame.*

And a Latine Prouerbe answereth it :

*Stultorum incurata pudor malus ulcera celat.*

*Nought is that shames enduring,  
Which keeps the fooles from curing.*

Doubtlesse whosoever thou art that shami'st not at thy sinne, thou art asham'd of Christ : let vs not be asham'd of Christ before men, nor to confesse our selues sinners at all times, in all places, in all companies : rather if sinne haue bitten vs secretly, let vs cure it openly : if wee haue done euill in corners, let vs repent it in the open congregation. This sicke woman teacheth vs that there is no time, no place, no company vnseasonable for repentance. When a <sup>b</sup> Viper claue to *Pauls* hand, presently hee shooke it off, and it did not hurt him, whereat the people wondred; yet did they not wonder how he shooke off that Viper which claue neerer to his breast, I meane, his Blasphemie, and sinne of persecuting Christ; yet had hee not presently shaken off that Viper, which claue but to his hand, it must needs haue hurt him, then why doe we suffer our sinnes to take such hold of vs? are not these those Vipers which will sting our soules to death? Wretched was *Pharaoh*, which when he had his house and chamber full of loathsome Frogs, said to *Moses*, To <sup>c</sup> morrow thou shalt pray for me; but this did well become him which was within few dayes after to be drowned in the Sea : so is it with many of vs, which hauing our hearts hardened with Enuy, Pride, and Couetousnesse, doe desire yet a little more <sup>d</sup> sleepe, a

I 2

little

*Pudicitia.*

*Exemplum pauperum*  
= *tenet*.

++

*b Acts 28. 5.*

*pus pauperum*  
= *tristitia.*

*c Exod. 8. 10.*

*d Prov. 24. 33.*



†  
e Psal. 119.  
f Mat. 26.

Not 12. of 150.  
with God.

††  
Revelation  
ex. 1. 11.

8 Cant. 1. 6.

policy.

little more slumber with sinne, which trifle and put off God from this day till next day, and to morrow: not considering the word which saith, *Make no tarrying to come unto the Lord, and put not off from day to day*: so did not David; *I made haste and prolonged not the time*: so did not Peter; *as soone as the Cocke crew hee went forth and wept bitterly*: so did not this sinner; *as soone as shee knew, &c.*

And what though Christ be in the proud Pharisees house; doth that forbid me to come to him? no, I am the more encouraged to seeke him there; for hee will not despise me which am a sinner, which is so gentle to a vaine boaster, which eareth and drinketh so familiarly with the greatest enemies of his word: he might repell mee if I came presumptuously to sit downe with him, or to thrust my fingers into his dish: I will not open my sinfull mouth in his presence, onely let him suffer mee to weepe and to kisse his feete. But here are his Disciples with him, and others with them, and my shame I must confesse before many: O that here were more to witnesse for mee; O that all were here which haue heard of my wicked life, that they may see how I detest and abhorre my selfe for it: O that all the sinners in the world were present, to take example by me, to learne to amend their wicked liues; but it is now mid-day, and they which doe euill hate the light, but I hate the wickednesse I haue done, therefore I loue the light; *Tell mee, o thou whom my soule loneth, where thou feedest, where thou sleepest at noone*: for I thinke the noone is the best time to seeke the Sunne of Righteousnesse, I will seeke him in the clearest light of the day.

It is the policie of Sathan, our enemy, first to blinde our eyes, that we may not see our sinnes; but when we are taught by the Word of God, the true Lanthorne and Light of our soules, to see our spirituall deformities, then

then hee worketh another way, to bring vs to despayre; hee will perswade vs that God hateth sinners, and that hee will not haue mercy on vs. This was *Peters* fault; *Goe<sup>h</sup> from mee, for I am a sinner*: no *Peter*, because thou art a sinner, *Christ* commeth to thee. And although the *Centurion* say; *I<sup>i</sup> am not worthy that thou shouldest come vnder the rooffe of my house*; yet blefled are they, not onely into whose houses hee commeth, and eateth and drinketh with them, but whose houses hee watcheth and keepeth; for *unlesse the Lord<sup>k</sup> watch the house, the Watchman watcheth but in vaine*. Princes when they are in their courts, then haue the Peeres and Nobles of the Land accesse, which guard their Presence, and Courtiers which are of the Kings household; but when they take their progresse into the Country, and trauell on the wayes, then men of meanest sort, and the poorest doespeake vnto them, and haue accesse to deliuer their suites and supplications: our Lord *Christ*, which was euer with God, in the highest Court and Palace of Heauen, where Angels, Archangell, Seraphim, and Cherubim did him seruice, when hee was incarnated tooke his progresse into this world, and pight his Tabernacle in our flesh; and then did the poore, the blind, lame, Leapers, Publicanes, and Sinners resort to him, amongst which this sinfull woman presents her selfe. But know wee this for certayne, our Lord *Iesus* hath not yet ended his progresse: there will be a time when eyther hee will be found sitting on the high seate of Iudgement, or in the high Court of heauen: as yet he is to be found in the high wayes, or in the Congregation, or at dinner or supper, or in the prison, or in your secret chamber, in the field, by Sea and Land. Hee himselfe; *I<sup>l</sup> am with you*: and not in one place or two, but *wherefoener*: and not for a time, but *to<sup>m</sup> the end of the world*. I, there is one speciall place where he

*h Luke 5. 8.*

*i Mat. 8. 8.*

*k Psal. 127. 1.*

*l Mat. 18. 20.*

*m Mat. 28. ult.*

See *Matthew*

Prov. 31. 2.

o *Isay* 25. 6.

appoynteth to meete vs, at supper : at the feast of his blessed body and blood ; which feast hee continueth to the worlds end for soule-sicke sinners ; not in the scornfull Pharisees house, but in the temple, a place of common accesse : will you know where ? euen at this Temple, at yonder Table. You know when CHRIST will be here at the Communion Supper, at the great Feast of his blessed body and blood : for though hee be in heauen, yet he eateth and drinketh with Publicans and sinners ; hee will not deny himselfe to the vilest and vnworthiest of vs all : take heed, let vs not deny our selues to him. Is any woman a sinner, is there any man ? let them come. Is there any griued or vexed in spirit ? let them come. Come all poore in spirit. But if you feele no sorrow or griefe for your sinnes, come not : for the Wine of the Gospell is not for the rich, but for the poore, that are bruised at heart ; that they may forget their povertie and care. Come blessed Mourners, if you haue any sweet odours for CHRIST, bring them with you : if you haue any Wedding-garments, put them on : if you haue any contrition or teares for your sinnes, wash the feete of CHRIST. Come as *Mary* did, not to another mans house ; come to GOD in Gods owne house. *Mary* was not bidden, yet shee came ; you are solemnely called and invited by the voyce of the Gospell, why come you not ? *Mary* enquired and sought out Christ, Christ seeketh you : *Mary* came quickly, why doe you delay the time ? *Mary* came worthily, appaled, mourning, trembling, God graunt so vce may also. *Mary* honoured CHRIST in the house of his enemies, let not vs dishonour him in the presence of his friends. I say againe and againe , come wee all to this feast, a feast of fat <sup>o</sup> and marrowes, a feast of Wines refined and purified :



purified : taste the fat of the mercies of Christ, and  
the sweet marrow of remission of sinnes , and the fine  
Wines of comfort of the Conscience, and the puri-  
fied Wines of ioy of the Spirit : For, *the P Spirit and*  
*the Bride saith, Come : and let him that heareth,*  
*come : and let him that is a thirst, come : and*  
*let whosoever will, take of the water of*  
*life freely. Amen, Lord*  
*Iesu Christ.*

*p Apoc. 22. 17.*

**FINIS.**



# THE SINNERS

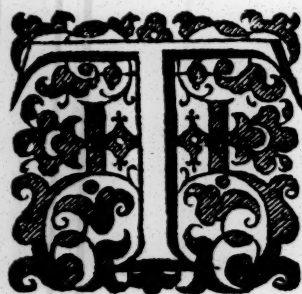
*Looking-glasse.*

*The fift Sermon.*

LUKE Chap. 7. Vers. 38.

*And she stood behinde him at his feete.*

*Purified:*



He first in her worke of Repen-  
tance: she stands behind Christ.  
Here she begins with shame:  
Shame is first required; for our  
sinnes are foule and spotty: we  
must blush at them: Repen-  
tance is contrary to sinne. All  
Phy sicke heales by contrary; e-  
uery contrary seekes to destroy his contrary: sin doth  
in most men, in wicked men expell shame, because it  
is contrary, and an enemy: but in the good, shame  
expells sinne, as in this woman. The Comicke said  
well of a young man, *Labascit, salua res est*: He blush-  
eth, it is a signe of grace. Here *Mary* begins well, shee  
blusheth; she is full of shame; *Signum salutis agnitio*  
*peccati*: when we beginne to acknowledge our filthi-  
nesse,

nesse, it is day with vs. *Christ is risen*. This shame is the first mouer to repentance, as appeareth in the <sup>a</sup> *Publican*; which was so ashamed, that he durst not looke vp to heauen: Therefore *Gregory* assignes this cause: *Que sue turpitudinis maculas aspexit, ad fontem misericordie lauanda curret*. She that saw the spottes of her filthines, ranne to be washed at the fountaine of mercy, which appeareth in this: that she came not bidden: shee wept while others feasted. She was ashamed so inwardly, that shee shamed not to be ashamed outwardly. The shame of her heart to God, made her despise the shame of men. Our spottes and pollutions are the cause of shame: therfore repentance is called <sup>b</sup> *Shame of the face, and confusion*. Shame causeth hatred of our selfe: for when I see my selfe so foule, I am iustly displeased with my selfe. <sup>c</sup> *I abhorre my selfe*, saith *Iob*: when I hate my selfe, I am driuen to seeke Christ, to be found in <sup>d</sup> him. Thus <sup>e</sup> *Cervus ad fontem*, The Hart to the water-brooke. Thus <sup>f</sup> *Naaman* is washed in Jordan. It appeareth this woman was not of the sort of them which deny their fault, much lesse of them which shame at nothing; yet there raigneth in our manners a worse kinde of impudency. There are which will boast of their wickednesse: nay, there are more impudent than Impudencie it selfe; some will boast of that vilenes which they haue neuer done, as thinking it an honour to be greater sinners: as hauing no other Repentance, than to repent that they can sinne no more. And yet there is a sort of worse than the worst, which will aduance their wickednes, aboue others well-doing. Which a wise man well obseruing truly said; That our Ancestors shewed more modesty in their vertues, than wee doe in our vices. So *Mary* is full of shame heere, which doth a good worke. The Pharisee continueth a scorner, an hypocrite,

<sup>a</sup> Luke 18.3.

*Shame of face*

<sup>b</sup> Psal. 44 15.

<sup>c</sup> Iob 42.6.

<sup>d</sup> Philip. 3.9.

<sup>e</sup> Psal. 42.1.

<sup>f</sup> 2 Reg. 5.14.



crite, and he is not ashamed. I maruell that sinners can come before Christ, when I see the righteous stand behinde him.

<sup>a</sup> Exod. 33. 23.

*Moses* when he desired of God that he might see his face, receiued this answer: <sup>a</sup> *Thou shalt see my backe-parts*. And this is the place where our sinnes haue placed vs, behinde God. Thus was *Moses* that great Prophet placed by God; but this sinfull woman doth thus place herselfe. But why doth not *Mary* dare looke in the face of Christ? Here is no lightning, no burning fire: He is not glorious aboue our mortall state: Hee is the <sup>b</sup> milde Lambe: his <sup>c</sup> words are sweeter than hony, <sup>d</sup> *his lippes are full of grace*. *Art thou as reede?* He will not <sup>e</sup> *bruise a reede that is broken*: *Zachens* looked in his face <sup>g</sup>, *Simeon* beheld his face. Why dost not thou *Mary* looke vp in his face? It is not thy face O Christ, I shame, but the face of my sins. Thou art a Lambe without spot: I am a Leper full of spots. *Simeon*, when he reioyced, stood before thee; but when hee shall consider his sinnes in the bitterness of his heart, he will stand behinde thee. It is not thou hast bruised mee, my sinnes haue bruised mee. Thou hast caused mee to see the face of my sinnes, and my sinnes haue hid thy face from me. The wicked Pharisee demandeth <sup>h</sup> *Why doth Christ eate and drinke with sinners?* Alas, why should sinners aske such a question? Wee should rather say, Why dare sinners eate and drinke with Christ? The wicked with the iust, the polluted with the cleane? *Mary*, whom we see heere comming the right way, by repentance; after she hath done to him al the honor her heart can imagine from her heart, honouring her Sauour with those memorable teares and fountaines of her eyes; yet is ashamed to be seene of Christ.

<sup>h</sup> Marke 2. 16.

God hath the righteous before him, but sinners he  
put-

<sup>b</sup> John 1. 29.  
<sup>c</sup> Psa. 119. 103  
<sup>d</sup> Psa. 45. 2.  
<sup>e</sup> Esay 42. 3.  
<sup>f</sup> Luke 19. 2.  
<sup>g</sup> Luke 2. 28.  
*Disce causa  
p. 2. 1. 2. 3.*

putteth behinde him; should he looke vpon our sins, he would destroy vs; but when hee forgetteth them, he casteth them behind him : as we cast those things which we forget in the backe part of the wallet. Then take we heede if God haue put our sinnes behind him, that our presumption bring them not againe before his face. The Psalmist saith, <sup>a</sup> *In thy sight shall no flesh be iustified*: Therefore another Psalme saith, <sup>b</sup> *The plowers plowed on my backe, and made long furrowes*. Doubtlesse the plowers of iniquitie haue made long furrowes on the backe of Christ; For of him it is written, <sup>c</sup> *He hath borne our infirmities, the Lord hath laid on him the iniquities of vs all*. See heere, *Mulier peccatrix*, a woman, a sinner; she comes and layes her burthen vpon Christ. Well said the Prophet; <sup>d</sup> *Behold O Lord our defender, and looke vpon the face of thine anointed*. As if he should say, Looke not on me, but looke vpon the face of thy sonne Christ; For if thine eyes behold me, I shall perish: but if thine eyes first looke vpon him, and in him behold mee, I shall be saued. Place therefore (O Lord) betweene thee and me, thine onely begotten Sonne Iesus Christ, his Crosse, his Bloud, his Righteousnesse, his Passion; so that when thy iustice shall looke vpon his bloud sprinkled, and the merits of his death and passion, it may with mercy consider me, which am placed vnder the couering of his wings.

The second that makes to the bitterness of Repentance, is Feare. She stands at his feet. These two, Shame and Feare goe hand in hand. Shame answereth to the spot and foulness: Feare, to the guilt of punishment. Shame goeth before, like the Needle, and Feare followeth, as the Thread. A man cannot know hee hath sinned, but hee must feare punishment. Such as his knowledge is, such is his feare. The most thorny

a Psal. 14. 2.

b Psal. 129. 3.

c Esay 53. 4. & 6.

d Psal. 84. 9.

*Christe Iesu  
thy blood*

*Thy blood  
thy blood*

*3. Cor. 13. 4.*

*a Rom 13. 4.*

*b Psal. 124. 1.*

*c 1 Reg. 19. 12.*

*d Luke 9. 9.*

*e Acts 9. 4.*

and prickely hedge is best for a Garden. Feare is bitter and sharpe to our nature, the fitter to hedge in our soule. Shame & Feare are neare one to another, Shame is a little Feare, and Feare is a great Shame. *S. Paul* will haue the Magistrate be feared of them which doe euill, because *a hee beareth not the sword in vaine*. And can wee consider God otherwise than hauing in his hand the sword of iustice, to smite in sunder the workers of iniquity? No doubt but this sinful woman which knew her guilt, came quaking and trembling, and fell downe lowe at Christs feete: she did shiuer and shake, in heart and body. O saith the Psalmist, *b Serue the Lord in feare and reioyce in trembling*. This Gods presence doth require that we should fall downe lowe before his foote stoole: For although God will be heard in a soft and still voyce; yet he sends before fire, and an earthquake, and a mighty strong winde rending the rockes. Consider we Gods maiesty worthily, and our owne sinnes, our vilenesse, our dust and ashes will lend vs Shame and Feare enough to couer our faces. There are some diseases which will not be cured, till wee are let bloud *ad deliquium animæ*, till the patient swond: Doubtlesse, the grace of Christ cannot doe vs good, till we haue suffered *deliquium rationis*, defect of our naturall reason. When Christ entred into his Disciples hearts, *d at the draught of fishes*, he tooke away their senses, *they were utterly amazed*. When into *e Saul*, hee threw him downe, he tooke all his vnderstanding from him. Here *Mary* in Christs presence is ashamed, confounded, cast downe: She seekes shame in shame, shee findes feare in feare: shee cannot make her selfe too vile; you would thinke she were frantike, and without vnderstanding. And such is our vilenesse, that we cannot behold the least Angel without shiuering and quaking, though they appeare vnto vs in a shape



shape fitted and futable to our weakenesse. <sup>a</sup> Gedeon sees an Angell; *Alas I shall dye*: therefore the Angell comes with a feare not: so to <sup>b</sup> Daniell; so to *Mary*, <sup>c</sup> feare not, so to the <sup>d</sup> Shepheards. If this be so, when God sheweth mercy, and sendeth comfort by his Angels: When we consider his wrath for our sinnes, how shall we tremble? We owe Shame to sins: We owe Feare to God. Such God requireth vs to be, *trementes sermonem suum*, *Esay 66.2.* trembling at his word. Oh how well is that Feare gained, when hee that is afraid in Christs presence shall heare him say, <sup>e</sup> *Nolite timere*, Be of good comfort; It is I. Feare not deare Christians, after an <sup>f</sup> earthquake, and a tempest, and fire, how sweete is a still voyce? How sweete is it to *Moses* which durst not looke out for feare he shall dye, to heare <sup>g</sup> mercy and grace proclaimed ouer him. Here *Mary* is in a trauell of Shame and Sorrow: heere her his reat, & she drink's gall; that an one she may taste of hony in those words; *Many sinnes are forgiven her.*

Her teares follow: weeping and washing Christs feete. Here she answereth the greatnesse of her sinnes, with like measure of repentance: quantitie for quantitie. Looke backe and see here; whether she sinned more heinously, or wept more bitterly: the Law saith, <sup>h</sup> *Pro mensura peccati erit plagarum modus*; According to his trespasse vnto a certaine number.

This poore sinner taketh of and in her selfe, like punishment for like sinne. Shee doth as the Gardner, which when he hath drawne by his Trench, the water from the riuer into his Garden, watereth this bed, and that bed, and euery path, till all be watered; for so did *Mary*. After, by diuine grace, she had opened the Conduits and Sluces of her eyes, she bewaileth all her sinnes, she calleth all her foule iniquities to remembrance.

a *Indg 5.23.*  
b *Dan. 10.19.*  
c *Luke 1.30.*  
d *Luke 2.10.*

e *Mat. 14.27.*

f *1 Reu. 19.12.*  
g *Exod. 24.6.*

h *Exod. 25.2.*

*Lam.*  
a *Jerem.* 3. 48.

*Jerem.*  
b *Psal.* 114.

c *Chron.* 2. 13.

d *2 Cor.* 7. 11.

The Prophet *Jeremy* calleth this <sup>a</sup> *diuisiones aquarum*, diuisions of teares. As if hee had diuers Conduits and Sluces in his eies, and did diuide, and besprinckle his teares of lamentation vpon all his sinnes. We may heere stand and wonder, and say with the Prophet, <sup>b</sup> *What ayleth thee, O thou Sea, that thou fleddest? and thou Iordan that thou wast driven backe?* Here is a flood of teares returning backward to Iesus Christ the fountaine of mercy; here a bitter soule conuerted to a sweet Saviour; a myracle which the Rod of *Aaron* could not doe, though it made the Sea recule backe-ward. But I see yet an effect more strange. Who hath turned the Rocke into a Water-pool, and the Flint into a riuer of Waters? For here we see the stony heart of a sinner, after so long obduring and hardening, melt & thaw into such waters of repentance, that we may well say; O Rocke, how came these waters from thee? O flint, how art thou turned into a flood of waters?

We may well say here of *Mary*, <sup>c</sup> *Magna est sicut mare contritio tua*: Thy contrition (or breach) is great, as the Sea; for the heart of the truly repentant is like the Sea, when the waters are moued and troubled. Saint *Paul* <sup>d</sup> shewes vs this Sea. For when he had moued the Corinthians to godly sorrow; *This sorrow* (saith he) *what care hath it wrought in you?* yea, what defence, or clearing your selues; yea, what indignation; yea, what feare; yea, what desire; yea, what zeale; yea, what punishment?

First, the great care is, the raging of the Sea, when by our deepe contrition our heart is moued to the bottom: And that mud, or filth, and sinne which there lay hidden, begins to be stirred. Secondly, Indignation is like the roaring of the Sea: which comes of that first stirring by contrition, which is the effect of that

that inward griefe of the conscience and heart first pricked and wounded. This is that *Rugitus maris*, I<sup>a</sup> roared for very griefe of heart : Thirdly, Punishment is the collision or dashing of the flouds : when the godly considering how they haue offended God, doe abhorre themselves, taking<sup>b</sup> punishment of themselves; by<sup>c</sup> hatred, by reuenge, by condemning themselves, by<sup>d</sup> mortifying the flesh, and the lusts thereof. So did *Iob* in repenting; *e* *I abhorre my selfe, and repent in dust and ashes.* So did holy *Daniell*; *nobis confuso* : To vs shame. *Iustitia Dei* (saith Saint *Augustine*) *de celo propperit, dicens, parcamus huic, quia sibi non pepercit, conuersus est, &c.* The Iustice of God looked downe from heauen, saying, I will spare this man which spareth not himselfe: he condemneth himselfe; I will absolue him : Which is as much in substance as Saint *Paul* saith; *If we should iudge our selues f we should not be iudged.* Here is the best satisfaction we can make before God, to condemne our selues : Fourthly, Feare in repentance is the depression of the waues of this Sea. Now these waues descend *g* *to the deep* : when the soule melteth for trouble : so doe we when wee sound the wrath of God against our sinnes, the terroure of his iudgements, and the torments of hell fire. So *Dauid*,<sup>h</sup> *Deprofundis clamauit* : Out of the deepe haue I cryed to thee O Lord. Fifthly, desire in the sorrowfull, is the lifting vp of these spiritual waues, they mount vp to heauen. This is burning desire of the heart to be with God. So *Dauid*,<sup>i</sup> *My soule is a thirst for the liuing Lord*: So Saint *Paul*,<sup>k</sup> *I couet to be dissolued, and be with Christ*: So all that are renewed by repentance, doe mount vp in holinesse of life: *l* *Our conuersation is in heauen.* Sixthly, clearing, is confession, which calmeth this Sea. So the Prophet, after he had bin restless, and roared and raged all day: *Dixi confitebor*; <sup>m</sup> *I said I will confesse my sinnes*

a *Psal.* 28.3.

b *Matth.* 10.38

c *Iohn* 12.25.

d *Coloss.* 3.5.

i *Cor.* 9.

e *Iob* 42.6.

*Dan.* 9.8.

f i *Cor.* 11.31.

g *Psal.* 107.26

h *Psal.* 130.1.

i *Psal.* 42.1.2.

k *Philp.* 1.23.

l *Philp.* 3.20.

m *Psal* 32.3.



Zeale:

a Psal. 16. 3.

b Matth. 25.

c Luke 10. 39.

d Luke 10. 39.

*sinnes unto the Lord : and thou forgavest the punishment of my sinne.* See how quickly this troubled sea is calmed. Lastly, Zeale is the station and harbour of this Sea, in which the sinner converted hides himselfe. Every man must make a Key or Harbor in his heart, to hide in it the examples of godly men, to emulate to zeale, to follow them. So did the Prophet *David*, *My delight is on the Saints that are on earth.*

We have in this woman all these things. First, this Care, which is the first mover, when the feeling of her sinnes, and that deepe stripe of her heart, presented her to Christ: Secondly, wee see her indignation in the abjection of her selfe: thirdly, her punishment is over all the action: fourthly, her feare is, when she sinckes downe, and watereth with her teares the feet of Iesus: fifthly, her desire, when she kisseth his feete: sixthly, her defence and clearing, shee sheweth not in words, but in deeds. The whole action is a lowd confession and cry. She is not able to speake what shee doth speake. Lesser repentances doe speake, when the greatest are silent: So *S. Peter* spake his sorrow with bitter teares<sup>b</sup>. That *Mary* cleared her selfe, Christ doth witnesse for her; *Many sinnes are forgiven her*. Lastly, her emulation and zeale appeareth in all those things, which after this are storied of her in the Gospell: shee neuer forsooke the harbour. She is ever after a follower of godly Matrons; a companion with those that loue and honour Christ. In the beginning of the next chapter she is named with the first; *Mary* which was called *Magdalen*, with *Ioanna* the wife of *Chusa*, and *Susanna*, and many others which ministred vnto him of their substance: *Shee* *fall* *downe* *at* *his* *feete* *weeping*. *She* *sits* *at* *his* *feet* *and* *heareth* *his* *words*: She hath foure testimonies from the mouth of Christ about all other in the Gospell: first heere she is com-  
mended

mended before *Peter*, verse 44. 45. 46. Secondly, the tenth of *Luke* aboue, her sister *Martha*. *Mary* hath chosen the better part. Thirdly, aboue all: the sixe and twentieth of Saint *Matthew*, and verse 13. *Whereſoeuer this Goſpell ſhalbe preached throughout the world, there ſhall this alſo that ſhee hath done be ſpoken, for a memoriall of her.* Laſtly, ſhee onely had the honour of our Lord *Ieſus* himſelfe, to be the firſt Euangelist that ſhould preach his <sup>b</sup>reſurrection to his Apoſtles. Thus *Mary* kept the harbour ſtill, ſhe neuer went out of it, beginning here at the *Phariſes* houſe, following with women, to heare his word, to annoynt him the ſecond time: to ſecond teares, to the <sup>c</sup>Croſſe, to the <sup>d</sup>Graue. G O D of his mercy bring all ſoule-ficke ſinners to ſuch an harbour.

Let vs now goe forward. I note three things in her teares. Firſt, ſhee wept truly: For the Scripture maketh faith: *Stetit plorans*, ſhe ſtood weeping. Secondly, ſhee wept abundantly: a man by hypocriſie may expreſſe a few teares, but how can any, vnleſſe his heart be deeply pierced, ſhead ſo many as ſhall not onely waſh him which ſtands by, but by a continuall flux, leade you to the fountaine from whence they flowe? Thirdly, ſhe wept profitably, for ſhee ſhead her teares vpon the feete of *Chriſt*. Wee may wring and waile, and weepe and crie; to many which will not be moued with our teares. O bring them to *Chriſt*, as *Mary* did; weepe here: It is good to mourne: it is gaineto be ſory before him that will ſo gladly comfort vs.

Wee ſee vſually the Heauens water the earth: but in this woman I ſee the earth water the Heauens. For ſhe hath ſhead her teares vpon thoſe feete which will carry them vp to Heauen. I ſay, ſhe hath waſhed thoſe feete, of which wee may not onely ſay; *How beautifull*

a Verſe 42.

b Iohn 20. 17.

c Iohn 19. 25.  
d Iohn 20. 1.

*Lacrima:*

*Siſter mine*  
*Beſeech*

*are thy feete!* But how high, how glorious, how excellent are thy feete! which are higher than the highest Heauens; which doe triumph ouer death, sinne, the world, the Diuell; which haue all power vnder them? By this we see, that when in godly sorrow wee humble our selues, then are wee indeede highly exalted. Thus *Mary* hath washed Christs feete: thus *Mary* hath begunne to wash Christs feete: a good custome: She hath begunne it, let vs continue it.

Leaue we heere alittle, and come we to our selues: how are wee affected when wee heare this? Is repentance onely written in bookes, and worne out of our liues and manners? Is not her case our case? ought we not all that heare, be Actors, and not come into the Church as into a Theater, to heare the Saints speake, and looke and gaze vpon their liues? There is not one of which are present; but whither soeuer we turne, the eyes of our soules shall finde like matter of teares and lamentation. If wee looke vp, wee shall see God whom wee haue offended: if downeward, hell fire which we haue deserued: if backward, the sinnes we haue committed: if forward, the sentence of Iudgement to be feared: if without vs, the wicked world we haue loued: if within, our conscience polluted and defiled. Let vs then learne to make a three-fold balme or oyntment of our teares.

First, beginning to consider our life past: let vs (as I may say) gather into the mortar of our consciences, diuers kindes of our sinnes, and there beate and bray them with repentance, grieve and teares, with often and seriously considering what we haue done: how often wee haue offended, whom we haue offended, what we haue lost by sinne, what wrath we haue incurred: and continue wee in this contrition till wee haue cast our selues downe weeping, wayling, pouring  
out



out our soules before God . Wee may learne to make this oyntment of our teares , out of the prickes and wounds which our Lord Iesus receiued on the Crosse, when hee cryed ; <sup>a</sup> *My God , my God , why hast thou forsaken me ?* for our hearts truely wounded with the remembrance of our sinnes, will neuer linne calling, crying, praying, till wee heare ; *Thy sinnes are forgiven thee.*

<sup>a</sup> *Math. 27.46.*

The second oyntment wee may make of teares of deuotion , which wee shead after comfort receiued in our consciences , when our spirits are freshed with joy , when we are merry in God : giuing thanks to him which hath shead such mercy on vs. Here loue, like a vehement fire , will thauv all that cold and frost of sorrovv and affliction , and make the vvhole heart like molten waxe dissolue in the presence of G O D. Heere let our often meditation , and calling to mind the goodnes & mercy of God, be the pestle to pownd and beate, in the veisells of our hearts, all Gods blessings, till our deuotion, burning vvith zeale, make our repentance ascend as a sweet smelling sauour in the nostrills of God. The first teares of contrition are not to be sought for farre : Wee may *fontem fodere*, digge this Well in our ovvne ground : for vvho hath not ready to hand his ovvne sinnes, for matter of teares ? But those last are to be sought from a farre country : our ground yeeldeth no such springs : they be *celestes pluvia* : they come from God out of heauen. Heere the Spirit of God <sup>b</sup> helpeth our infirmities, sighing and groaning vvith vs . The view of our sins, make the teares of contrition ; the remembrance of Gods mercy, make the teares of deuotion . So vvept <sup>c</sup> *Ioseph when his affection was inflamed to his brother.*

<sup>a</sup> *Rom. 8.26.*

<sup>c</sup> *Gen. 43.30.*

The third oyntment is made of teares of compassion of the euils of our poore brethren gathered to our

heart:

heart. This mans neede, this mans iniury, this mans sorrow, this mans sinnes, all mens calamities and miseries make this confection: *Multa miseria animo collecta atq; oculo pietatis inspecta* (saith S. Bernard) *ipse sunt species.* &c. *Many mens miseries gathered to our heart. & beheld with a godly eye:* these are the simples of which are made the teares of compassion. How doe I see my brothers euils? in the first contritions of mine owne. How doe I pittie my brothers euils? out of the second of Gods pittie and mercy to mee. Those first of Contrition, are from mans hatred of himselfe: the second of Deuotion, from Gods loue to man: the third of Compassion, from mans loue to his neighbour. *Mary* had all these teares: of Contrition, here: of <sup>a</sup> Deuotion; *She stood at the Sepulcher weeping:* of Compassion, <sup>b</sup> *She was with the women weeping and lamenting Christ upon the Crosse.*

Wee must now handle our fourth condition to repentance, the abiection and humiliation of her selfe: *Shee wiped his feete with the hayres of her head.* Wee had first, Shame answering the spot: secondly, Feare, to the punishment: thirdly, quantitie of Repentance answering the greatnes of her sinne. Here Humilitie cureth that tumour and pride of the heart: for Sinne puffs vp; <sup>c</sup> *You shall be like Gods:* Repentance then must cast vs downe. What doth *Mary* entend by this? she is not contented with her shames, her feares and tremblings cannot satisfie her: it is too little to be pricked with sorrow and dissolued into teares; she seekes yet to make her selfe more vile & of no price before Christ: She her selfe is the seruant that wayteth on him: shee her selfe is the Basen which holdeth the water; from her selfe are the dewes of water that wash his feete, and now she makes her selfe the Towell to wipe them. This woman hath taught vs how much vanity cleaues to

<sup>a</sup> *Iohn 20. 11.*

<sup>b</sup> *Luke 23. 27.*

*Iohn 20. 25.*

*Humiliation.*

<sup>c</sup> *Genes. 3. 5.*

to vs: how much we haue to contemne in our selues and cast away for Christ. Wee take pride and rejoyce in many things, whose reiection is not worthy to doe him honour: our hearts are not worthy enough to be wounded for his sake: what haue wee done when we shaine, and tremble, and feare? what are the teares of our eyes, or the haire of our head? what is the abjection of our whole sinfull selues? Yet learne wee hence to be made all things for Christ; which was made all things for vs.<sup>a</sup> And as we haue giuen our members seruants to vncleannes and to iniquity, to commit iniquitie, so now giue wee our members seruants vnto righteousness in holinesse. For as triacles which we make of poyson, by Art; are so mixed and tempered, that they become the most present remedies against poyson: so this woman by conuerting the ornaments of her lasciuiousnesse and pride (with which before she corrupted her selfe) to the seruice of God, hath made a most soueraigne Antidote of a most deadly poyson. Her eyes with which shee enticed vaine louers, which shee tilled open to enticing and alluring sights; now shee resolueth to water to wash the feete of Christ. Her haire which shee set out to dishonour, wantonly tiring and brayding them; now shee employeth to a godly vse, wiping with them the feete of Iesus. Her mouth vsed to lasciuious talke, with which shee snared her Louers, is bowed downe to kisse the feete of her Redeemer: and those Precious oyntments, and deawes of water, wherewith fleshly pleasers of themselues are wont to be annointed, are now sprinkled on the feet of Christ, not without wonder of all the beholders: Of this S. Gregory saith, *Quot commisit delicta, tot inuenit holocaustomata*: for so many sinnes as shee committed, she offered so many burnt offrings.

<sup>a</sup> Rem. 8, 19.

Now follow two things belonging to the sweet of  
 L 3 her



her repentance. The first is the kisse of loue : *She kissed his feete.*

I will briefly signe out and marke this kisse of her loue with seauen obseruations.

First, by this kisse she acknowledgeth, that she tasteth of comfort in Christ; as if he had beene in her heart, and said, *Be of good cheere, feare not* : Before, *she sowed in teares* : heere, *she reapes in ioy* : before, she was like a man tossed in a deep and perilous sea : here she landeth at the feete of I E S V S : and how gladly will a man which hath escaped drowning, kisse the shoare?

Secondly, she hath shewed a godly strife in her selfe, which I would to God we could learne of her, to wit, whether shee could doe Christ more honour, or her selfe more shame : whether she could declare more hatred to her selfe, or loue to Christ. Her body she boweth to Christ; her heart she vvaundereth; her best parts she counteth of no reckoning, but she esteemeth the feete of Iesus worth the kissing : heere she expresseth that in deede which the Prophet doth in wordes, *a O Lord, righteousness belongeth to thee, but to vs open shame.*

Thirdly, she sheweth it is not sorrow, feare, shame, teares which make repentance repentance, but loue : Shall I say in a word? to repent, is to kisse the feete of I E S V S C H R I S T. It is all one to be sory for our sinnes, and to loue him. Therefore if there be any heart and soule in repentance, it is loue : which if it drowne not our teares deeper than our teares haue drowned our joyes : if it cause not the very plant and heele of our comfort in Christ, to triumph ouer all afflictions which any other can cause, or our owne voluntary subiections and afflictions inflict : all our contrition and sorrow is lost. That this is so, Christ denominateth this whole action from loue. You would

a Dan. 9. 7.

2. Cor. 13. 12.  
I will kiss the feet of my brethren.

would say she wept much, she sorrowed much : *Christ*  
faith, <sup>a</sup> *Shee loved much.*

*a Verse 47.*

Fourthly, she teacheth vs, that there is more sweet-  
nesse in the least drop of the mercy of Christ, than  
there is bitterness in all our sorrow. If a still, a drop,  
a touch of mercy be so sweet, what shall it be to be  
plunged in the whole streame? I may well heere crie  
out with the Prophet, <sup>b</sup> *O how great is the goodnesse*  
*which thou hast layd up for them that feare thee?* If Christ  
affoord such sweetnesse to them which doe but kisse  
his feete here; what hath hee in store for them which  
shall see his face in life and glory euerlasting?

*b Psalm 31. 19.*

Fiftly, by this she telleth vs, that she repenteth with  
joy, shee delighteth in the abiection of her selfe, shee  
triumpheth in her shames; as if shee should say : O  
wholesome wounds ! O sweet sorrowes ! O blessed  
teares ! O repentance not to be repented of ! Shee did  
as *David*, when *Michol* counted him most vile and  
like a foole, then put out all his strength in leaping  
and dauncing, saying; <sup>c</sup> *I did it to the Lord.* I may say  
from the heart of this Scripture, that shee tooke more  
pleasure in this sorrow, than in all the delights of her  
sinfull life. And well shee might : For those pleasures  
were the kisses of *Indas* which betrayed her; but this  
was a kisse of reconciliation, as when <sup>d</sup> *Ioseph* killed  
his brethren.

*c 2 Sam. 6. 21.*

*d Ge. 45. 14. 15*

The sixt thing I note, is her good decorum : for  
she would not poure her ointment on the feete of *Ie-*  
*sus* till she had kissed them. A good man may be ouer  
hasty and ouer-sighted in his deuotion. This <sup>e</sup> was  
*Marthaes* case, shee complayned on *Mary*, because she  
did not helpe her in preparing a dinner for Christ : but  
Christ rebuked her, and commended *Mary*, as *hauiug*  
*chosen the better part.* *Mary* which was carefull to re-  
ceiue good from Christ, is commended before *Mar-*  
*tha,*

*Deuotion :*

*Luc.*  
*c 2. 49. 10. 40.*

<sup>a</sup> Luke 8. 2.

<sup>b</sup> Luke 8. 2.

<sup>c</sup> Iohn 4. 10.

<sup>d</sup> Math. 10. 42

<sup>e</sup> Esay 25. 6.

<sup>f</sup> Iohn 6. 33.

*tha*, which laboureth to doe good to Christ. But you wil say; Is not *Mary* commended also for doing good to Christ; for <sup>a</sup> *ministring to him*, of her substance : the next chapter, and annoynting him with Spikenard, the twelfth of *Iohn* ? Why then should not *Marthaes* deuotion haue the like commendation ? I answere; Shee is not blamed for her deuotion, but for a misse and errour in the manner of conferring it : by neglecting first to receiue a better thing from Christ, than shee could giue him. *Mary* first receiued good of Christ; and then shee offered to him of her good. First she suffered Christ to driue seauen diuells out of her; <sup>b</sup> then she annoynted him with Spikenard. First then takewe of <sup>c</sup> Christ, the water of life : and then hee will accept, if but a cup of <sup>d</sup> cold water, at our hands. First *Mary* heare Christ preach; first sit downe at his Feete; and then he will sit downe at thy Table. For Christ might haue said to *Martha*, Thou blamest me *Martha* for ministring better things : thou blamest thy Sister for chusing the better part. Was it not enough for thee thy selfe to be absent ? Wouldst thou deprive mee of these few hearers ? If I were absent, the Angels would minister to mee; but who should minister to you ? Again; should I be moued, because thou hast laboured and cared to prouide mee meate ? I haue cared, I haue laboured more for thee. Why art not thou moued ? Should I eate with thee, because thou hast prouided for mee meates and drinkes ? I haue sweeter meates for thee, and the finest delicates; why comcest not thou to my Table ? I haue prepared a feast for all Nations & Kingdomes of the world: <sup>e</sup> *A Feast of fat things, a Feast of fined wines, and of fat things, full of marrow, of wines fined and purified* : yet I haue not one whole family to dine with mee : I haue brought the <sup>f</sup> *Bread of God from Heauen, which*  
*giueth*



giueth life to the world : I am the bread of life : he that commeth to me, shall not hunger, and he that beleeueth in me, shall neuer thirst : yet you labour for the bread that perisheth. And thus is *Marthaes* errour in Deuotion explaned and answered. Now *Mary* here confesseth, by kissing the feete of *I E S V S* before shee annoynteth them with hir ointment, that they are sweeter of themselves than she can make them : that she receiues more sweetnesse from Christ than shee can giue him : and therefore first tasteth of his sweet, then giueth him of hers: confessing, that albeit, man compared to man,  
<sup>b</sup> It is a blessed thing to giue, rather than to take : yet setting man to God, It is a blessed thing to take, rather than to giue.

a Acts 20. 35.

The seauenth and last thing I obserue, is, a comely order in her repentance; and this laudable action : first, shee giues her selfe to Christ, and then of her goods; and so we are come to ende this Scripture with *Maries* deuotion: For all that which went before was the sacrifice of a broken heart : now shee breakes her box of Spicknard, with that first sacrifice of her heart shee adored the Diuinitie of *Iesus Christ* ; this last she tendereth to his Humanity. And this box of spicknard is a select parcel, picked and chosen out from the best she hath; it was the most pretious and dearest of any thing she had in the world: and with this doth she honor the feet of Christ. *Mary* brought oyntment thise to Christ, to annoynt his feet, first, here; secondly, to annoynt his head, *Mat. 26. 2.* thirdly, to annoynt his head and feet, and his whole body in the graue; but there shee came too late; for, he was risen from the dead before shee came : yet not too late as our Lord himselfe testifieth, for that wherewith she annoynted him whiles he yet liued, serued for him when he was buried <sup>d</sup> against the day of my burying shee kept it. Let vs learne hence if wee

b Luke 23. 56.

c Iohn 12. 7.

will doe our brethren good; to doe it betimes. Neither let vs excuse and say, I loue and honour God with my heart: God requireth the hart; for in saying so, we condemne our selues. For whosoever honoureth not God with his goods, hath denied God in his heart. Will hee that hath giuen Gold and Iewelsto the making of the Arke, deny Goats-haire? Will a man that hath sacrificed his heart to God, deny him the parings of his nayles? As the inward worship is to be preferred, so the outward cannot be neglected. But our hypocrisie hath eaten vp all our deuotions. There want not with vs which would haue religion bleed all inwardly. They count it hypocrisie, as *Iudas* did in *Mary*, when the abundance of the heart doth shead it selfe forth in bestowing the outward treasures to the seruice of God: But looke we better into *Maries* Deuotion.

a *Psal.* 133. 2.

O *Mary*, sweet to CHRIST was thine oyntment, but sweeter was thy loue. The pretious oyntment which was shed on the head of <sup>a</sup> *Aaron*, ranne downe, not onely vpon his Beard, but downe to the borders of his cloathing: but the sweet oyntment wherewith this woman heere annoynteth the feet of CHRIST hath ascended vp into his nostrils, and his very head. But many will excuse and say, we haue no such oyntment to bestow on CHRIST. But let me aske: Would you if you had? Haue you no teares neither, I will not say, to wash his feete, but to wet them? With these wee honour the losse of our children; I, some, of their sheepe and oxen: these wee shead vpon worldly cares, and griefes, and injuries: Haue wee none for CHRIST? none for our owne soules? Thinke, O man, a soule which is a perishing is worth some teares-sheading. But you wil say, where are CHRISTs feet? Are they not in heauen? No, they

" they are here. That poore man is C H R I S T s foot,  
 " that sicke brother, that wretch, that Lazar, that na-  
 " ked body, that widdow, that orphane-childe. Heare  
 " what Christ saith, <sup>a</sup> *What you haue done vnto one of the*  
 " *least of these my brethren, you haue done it to mee.* Doe  
 " you aske where is Christ? The wicked say, <sup>b</sup> *Here is*  
 " *Christ, and there is Christ: beleene them not.* Christ him-  
 " selfe saith he is euery where, beleene him. Where are  
 " two or three righteons, there is Christ; where two or  
 " three poore, there: if wee weepe, he is with them that  
 " weepe: if we reioyce, hee is with them that reioyce:  
 " <sup>c</sup> *He is in the middest of vs, and he is with vs* <sup>d</sup> *to the end*  
 " *of the world:* then what is this, he is with vs, and yet  
 " we cannot see him? hee is in the middest of vs, and yet  
 " we aske, where is Christ?

But I will end. Here Loue and Denuotion seale vp  
 Repentance, after true Contrition had recorded her  
 sorrowes and her teares, and rolled vp all her shames  
 together. Consider we well this History; and after we  
 haue wondred our fill, yet shall we find how little this  
 is which *Mary* hath done to Christ, in respect of what  
 Christ hath done for her. She came from her house  
 to him: Christ came from heauen to her: She came  
 to seeke Christ in the house of the Pharisee: Christ  
 sought her ouer all the sinfull world; in the <sup>e</sup> moun-  
 taines; in the <sup>f</sup> land of the wildernesse; in a waste  
 and roaring wildernesse: She was humbled in going  
 from Christ; he was more <sup>g</sup> humbler in coming to  
 her: She did weepe, that shee might moue Christ:  
 Christ hath <sup>h</sup> fasted, <sup>i</sup> wept, <sup>k</sup> groaned, <sup>l</sup> cryed, <sup>m</sup> dy-  
 ed, to moue her: She did wash his feet with her teares,  
 Christ hath washed her in <sup>n</sup> his blood: She kissed his  
 feet: he was nayled to her Crosse: She gaue him sweet  
 oyntment: <sup>o</sup> Christ gaue himselfe for her. There are  
 many Pharisees which will bid C H R I S T to din-

*Deuoutly*

a *Math. 25.40*

b *Matt. 24.23*

c *Matt. 18.20.*

d *Matt. 28.20.*

e *Matt. 18.12.*

f *Dent. 32.10.*

g *Philip. 2.7.8.*

h *Matth. 4.2.*

i *Iohn 14.33.*

k *Ibid. 35.*

l & m *Matt.*  
27.50.

n *Apocal. 1.5.*

o *Galat. 2.20.*



ner, that is, which will referre the end of their liberali-  
ty to their owne praise: we haue but few, either men or  
women which will crosse the street to kisse his feet : if  
some haue Crocodiles-teares to wash them, they haue  
no haire to wipe them: Spikenard is too costly; they  
will not annoynt them: Charitie is cold, they will not  
kisse them : But let vs all follow the example of this  
woman heere, and the counsell of the holy Prophet,

2 Psal. 2. vlt.

to \* *Kisse the Sonne lest he be angrie, and so we pe-  
rish in the way : when his wrath shall  
suddenly burne, blessed are  
all that trust in him,  
Amen.*

**FINIS.**

